THE

CHRISTIAN ADVOCATE.

OCTOBER, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXI.

We now resume the consideration of the answer to the 94th question of our Catechism, namely, "Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

In appointing baptism to be the introductory ordinance of the visible Christian church, our Lord wisely adopted a rite, with the formal part of which the primitive Jewish believers were already familiar. The Mosaick dispensation itself abounded in ceremonial purifications, by the application of water; to which, indeed, unauthorized tradition had made burdensome additions, that our Saviour disregarded and condemned. It appears, moreover, that when gentile proselytes were received into the Jewish church, they were not only circumcised, but washed or baptized with water—the former by divine direction, the latter without it; yet, as strikingly significative of their being cleansed from their former idolatrous pollutions. The forerunner of our blessed Lord was called the Baptist, or Baptizer,* because it was a part of his commission to administer the baptism of repentance for sin, to those who received his doctrine and professed to be waiting for the appearance of the Messiah.

When our Lord therefore, after his resurrection and immediately before his ascension into heaven, commissioned his apostles, and through them the ministers of the gospel "to the end of the world," to administer baptism to believers of "all nations"—for till now it had been confined to the Jews—he needed only to declare the nature and design of the institution, since the mode of its administration was already fully known.

Theologians have been divided, as to the proper answer to the inquiry, whether John's baptism was the same as Christian baptism; that is, the same as that which our Lord commanded his disciples to administer, after his resurrection. In the beginning of the nineteenth chapter of the Acts of the Apostles, we have this record,—

* Βαπτιστης—"A title from John's office, not a proper name."—*Campbell.*

"1 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

"2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

"5 When they heard *this*, they were baptized in the name of the Lord Jesus.

"6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Those who maintain that John's baptism and Christian baptism did not differ in any thing material, insist that the fifth verse in this quotation, is to be considered as affirming that those who had received John's baptism did, by the mere hearing and believing the statement of the Apostle Paul, become "baptized in the name of the Lord Jesus." This I confess has always appeared to me a forced and unnatural construction of a plain passage of sacred Scripture.* I must also say, with Dr. Doddridge, that "I think it evident beyond all dispute, that the *baptism* of John and of Christ, were in their own nature *quite different;* and that it is plain, in fact, that when persons were *converted to Christianity*, they were *baptized of course*, without inquiring whether they *had*, or *had not*, received *the baptism of John*, which we know vast multitudes did, (Matt. iii. 5, 6.) who probably afterwards received *Christian baptism.* Compare Acts ii. 38—41; iv. 4; vi. 7." The comment of Scott on the 5th and 6th verses of the above quotation, seems to me so candid, judicious, and satisfactory, that I shall close what I have to offer on this point —one which is important though not essential—with quoting it at large.

"*When*, &c.—Several learned criticks, of different sentiments concerning baptism, have argued that these are the words [in the 5th verse,] of Paul, showing the disciples, that when John baptized those who heard his doctrine, he virtually baptized them in the name of Jesus; and not the words of the historian relating the baptism of these persons, subsequent to the apostle's instruction of them. Some of those who first contended for this interpretation, did it out of zeal against such as they called *Re-baptizers*, lest they should adduce this example in support of their practice. But by maintaining the baptism of John and the baptism of Christ to be *entirely* the same, they have furnished their opponents with a far more plausible argument, than that which they wanted to wrest from them. But, however that may be, I cannot think that any impartial man, who never heard of these controversies, would, either from reading

* In the criticism on the original of the sacred text, on which is founded the opinion of Beza, L. Infant, and other learned men, who favour the construction which I oppose, much reliance is placed on the correspondence, which they affirm is always observed, between the Greek particles, μεν, in the 4th verse, and δε in the 5th verse: this, it is affirmed, proves satisfactorily, that these two verses are to be considered as the continued language of Paul. But the investigations of Griesback have led him to reject the particle μεν altogether, and to expel it from the sacred text, as plainly a spurious addition. If this be a just decision, as it probably is, the main support of Beza's opinion is at once entirely subverted. Paul's language is confined to the 4th verse; in the 5th the historian speaks.

the original, or our translation, put this construction on the words. If John could in any sense be said to baptize his disciples in the name of the Lord Jesus, Jesus himself must have been baptized virtually in his own name. Even St. Paul's question, 'Unto what then were ye baptized?' implies a distinction between different kinds of baptism; and shows that he concluded that they had not received Christian baptism, having never heard of the Holy Spirit, in whose name Christians were baptized.—'This is visible even in the words of St. Paul here, John said to those that came to his baptism *ἵνα πιστεύσωσιν*, not that they *did*, but that they *should*, believe in him that was coming after him; now they were not to be baptized in the name of Jesus Christ, till they did actually believe in him, which they who had received John's baptism were so far from doing, that they were "musing whether John himself were not the Christ." (*Whitby.*) After Christ's ascension no inquiry was made, that we read of, whether the converts had been baptized by John, or no: and if but one of the three thousand, who were baptized on the day of Pentecost, had been John's disciple, (and probably numbers were such,) the baptism of John and that of Jesus must have been distinct ordinances. The difference between that introductory institution to the Christian dispensation, and the initiatory external seal of that dispensation, has been already considered, (*Notes*, *Matt.* iii.) Some have indeed said, that if John's baptism and Christ's were different, our Lord had no communion with the New Testament in baptism, as he had with the Old Testament Church in circumcision. But he was made *under the law* to fulfil its righteousness, as our Surety; and must therefore, both on that account and as our example, obey every command, and attend on every institution of God then in force: but there was not the same reason for his joining in the ordinances of the Gospel, which he appointed merely as our Lord and King. Doubtless he ate the passover with his disciples, yet it does not appear that he partook of the eucharist: (*Luke*, xxii. 17—20;) it is not probable that he did; neither can it be supposed, that he was 'baptized into the name of the Father, of the Son, and of the Holy Ghost,' which seems essential to Christian baptism. I apprehend therefore that these persons, being further instructed by Paul, were admitted into the Church by baptism; previously to the communication of the Holy Spirit to them, by the imposition of the apostle's hands."

Water, the element employed in baptism, is, in its nature, emblematical of the spiritual objects and benefits referred to in this sacred ordinance. Water is so abundant, that the freedom of its use, by all who need it, is proverbial; and its cleansing or purifying qualities are confessedly pre-eminent. Thus, the great salvation of Christ is freely offered to all who desire to embrace it; and in its application, the soul is purified from all its moral defilement. By the blood of Christ, the soul of the believer is cleansed from the *guilt* of sin, and by the powerful influences of his Holy Spirit, the *stain* or pollution of sin is gradually, and at length entirely, removed; and both these inestimable spiritual benefits are significantly shadowed forth by the washing of water in baptism.

According to the answer of the Catechism now under consideration, baptism is to be administered "in the name of the Father, and of the Son, and of the Holy Ghost;" and as this is in accordance with the express and particular command of Christ himself, it must be held as essential to the

validity of the ordinance, that these very words of the original institution be used in every instance of its administration. The Greek preposition, εις (eis), which, in the common version of our bible is, in this place, rendered *in*, properly denotes *into*, and is so rendered in many other passages of the New Testament. Christians are therefore baptized "*into* the name of the Father, and of the Son, and of the Holy Ghost;" and I have met with nothing more satisfactory, in explanation of the important and solemn import of this sacred formula of Christian baptism, than that which is given by Scott, in the following passage of his commentary:—"The Apostles and preachers of the gospel were ordered to baptize those who embraced the gospel, into the *name* (not *names*) of the Father, and of the Son, and of the Holy Ghost. This is a most irrefragable proof of the doctrine of the Trinity; that is, of the Deity of the Son, and of the distinct personality and Deity of the Holy Spirit; for it would be absurd to suppose that a mere man or creature, or a mere *modus*, or quality of God, should be joined with the Father, in the *one name*, into which all Christians are baptized. To be baptized into the name of any one, implies a professed dependence on him, and devoted subjection to him: to be baptized, therefore, into the "name of the Father, and of the Son, and of the Holy Ghost," implies a professed dependance on these three divine Persons, jointly and equally, and a devoting of ourselves to them as worshippers and servants. This is proper and obvious, upon the supposition of the mysterious unity of three coequal persons in the unity of the Godhead; but not to be accounted for on any other principles. Christianity is the religion of a sinner, who relies for salvation from wrath and sin, on the mercy of the Father, through the person and atonement of the incarnate Son, and by the sanctification of the Holy Spirit; and who, in consequence, gives up himself to be the worshipper and servant of the triune Jehovah, in all his ordinances and commandments; that according to the ancient and excellent Doxology, "Glory may be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be."

The answer before us farther states, that baptism "doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

1. It signifies and seals our engrafting into Christ. It has been justly remarked, that baptism does not constitute a visible subject, but only recognsies one already existing; it does not introduce an individual into the covenant of grace, but it *signifies* that he is already there. It *seals* a covenant already formed, and which, indeed, would not admit of a seal, if it were not previously made, and prepared for sealing. Abraham had "the righteousness of faith," before he was circumcised; Cornelius "feared God and was accepted of him," before he was baptized; and every adult candidate for baptism ought to give credible evidence of being born of God, before he is admitted to the ordinance. The infant seed of professing Christians, in virtue of their parent's faith and standing, are born members of the visible church, and are considered as partakers of those benefits of the covenant of grace which belong to the offspring of believers, before they are baptized: and hence it appears, that when professing Christians have not had a proper opportunity to offer their children in baptism, and they die without it, no fear or regret should be indulged by their parents. Their children were born within the co-

venant, and no duty has been neglected, if a fit occasion for affixing the outward seal has not occurred. If indeed such opportunity has been enjoyed, and yet neglected, then the guilt of the parent is unquestionable—guilt which it still may be hoped will not affect the future state of the child, but which, if not repented of, will surely affect that of the sinful parent. It clearly follows, also, from the fact that a participation of the grace of God is supposed to precede baptism, that this ordinance cannot be essential to salvation. Many, doubtless, have been partakers of the saving grace of God, who have died without baptism. The penitent thief, on the cross, was, we know, an example of this kind. Yet when this, or any other plain duty, is deliberately, wilfully, or carelessly neglected, it may well occasion doubts and fears in the minds of the neglecters, that they are not, and never have been, sharers in the saving grace of God. Another remark may here find its proper place; namely, that as among men there are certain transactions which can be rendered valid only when the evidence of them is sealed by the proper civil officer, so our Lord and Saviour Jesus Christ has commissioned none but his ministers to affix the baptismal seal of the covenant of grace, and has commanded that they be accounted "as stewards of the mysteries of God;" and therefore it is on good and scriptural authority that our Confession of Faith teaches [chap. xxvii. sec. 4.] "that neither of the sacraments may be dispensed by any, but by a minister of the word, lawfully ordained." And as there is no command, and no adequate example for the repetition of baptism, our Confession of Faith also declares, in the chapter just cited, that "The sacrament of baptism is but once to be administered to any person;" and that "by Christ's own appointment, it is to be continued in his church until the end of the world."

2. Baptism signifies and seals a "partaking of the benefits of the covenant of grace." This follows of course, from being ingrafted into Christ, as members of his mystical body, and the head of that gracious covenant which has been ratified in his blood. The Apostle Paul, in his epistle to the Gallatians (Gal. iii. 27.) says, "As many of you as have been baptized into Christ, have *put on* Christ." Compare this with Romans iii. 22. where the same Apostle declares that "the righteousness of God, which is by faith of Jesus Christ, is unto all, and *upon* all them that believe," and you will see that the union with Christ which baptism signifies and seals to every believer, assures to him the inestimable benefit of being clothed upon with the Redeemer's perfect righteousness, and consequently of justification from the condemning sentence of the law, with the favour of God, and all the blessings of time and eternity which are promised in the covenant of grace. The benefits of this covenant are justly stated in our Larger Catechism to be, "remission of sins by the blood of Christ; regeneration by his Spirit, adoption and resurrection unto life everlasting." Our Confession of Faith also very properly reminds us, that "The efficacy of baptism is not tied to that moment of time in which it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age or infants,) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

3. A solemn "engagement to be the Lord's" is contracted by all who receive the sacrament of baptism. It may be considered as the

seal of God set upon every recipient; a seal of the covenant voluntarily assumed on the part of the believer, and pledging him to the fulfilment of his covenant stipulations; binding him to renounce utterly, and oppose forever, all rivals and competitors of his God and Saviour; and engaging him to be the Lord's, in all that he has and is—in body, soul, and spirit, for time and for eternity. In a word, as our Larger Catechism teaches, "the parties baptized are solemnly admitted into the visible church, and enter into an open engagement to be wholly and only the Lord's."

It would be a lamentable error, my young friends, if any of you who were baptized in infancy, should think, or say in your hearts, that you have been subjected to a grievous hardship by your pious parents, when in this ordinance they offered you up to God in your infancy, and had you sealed as his property, and engaged for you, so far as their influence, efforts and example could avail, that you should do and be all that is implied in the baptismal covenant, as now explained. You would not have thought it a hardship, if your parents had, by acting in your behalf in your non age, secured to you the eventual possession of a large and valuable worldly estate, on condition of your doing and acting, in your coming years, in a manner most reasonable in itself, and most worthy of yourselves. But infinitely more and better than this, did they do for you, when they devoted you to God in infant baptism, and placed you under the bonds of his gracious covenant. Nothing can be so reasonable in itself, and so worthy of your rational and immortal nature, as that you should renounce the world, the flesh, and the devil, cordially embrace the great salvation of your redeeming God, and walk before him to your life's end, in obedience to all his commandments, and in the observance of all his ordinances and institutions: and doing this, you will be the sure possessors of an inheritance infinitely richer than all the treasures of the world—an inheritance incorruptible, undefiled, and that fadeth not away, in the mansions of eternal bliss. Oh, may none of you be guilty of the sacrilege of alienating yourselves—the property of God—from his service to that of his adversary! May you all esteem it your privilege, as well as your duty, to be consecrated unreservedly to the Lord, and make your parent's act your own, by your voluntary choice and assumption; and thus insure to yourselves all the blessings and benefits of heirs of God and joint heirs with his own Son, our Lord and Saviour Jesus Christ.

I close this extended lecture by quoting from our Larger Catechism, the admirable statement it contains of the improvement that ought to be made of their baptism, by all who have received it. "The needful, but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism and our engagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names

to Christ, and to walk in brotherly love, as being baptized by the same spirit into one body."

BY WHAT MEANS MAY MINISTERS BEST WIN SOULS?

We have found a discourse in reply to the above question, by the Rev. Robert Traill, in connexion with his sermons on "The throne of grace," one of which has been given in the last two numbers of our Miscellany. The first part of this discourse we insert in our present number, and in our next the remainder may be expected. We entreat our readers not to pass over this discourse as something put in for the purpose of *filling up*, or as some *antiquated stuff*, that happened to hit the fancy of the editor of the Christian Advocate. No, truly. We insert it as an article of rare value, well adapted to edify every attentive reader. It is, indeed, particularly calculated to benefit theological students, and young ministers of the gospel; and those of our readers who are of this character—and we have a good many such—we beseech to mark and weigh every sentence, as replete with matter worthy of their serious regard. But it is fitted to profit pious readers of every descripton. It may be particularly useful to show those who have occasion, as many now have, to choose a pastor under whose ministry they and their children are to sit, perhaps for life, what are the qualities or characteristicks which they ought chiefly to look for, and most highly to prize, in the man who is habitually to minister to them in holy things. This discourse was originally preached and published as a sequel to the well known "Morning Exercises." It abounds in thought; and every important position is sealed and sanctioned by a pertinent quotation from the oracles of God. Oh, that those who thirst for doctrinal preaching, of a philosophical character, would read and regard it!

Quest. By what means may ministers best win souls?

1 Tim. iv. 16.

Take heed unto thyself, and unto thy doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

These words are a substantial part of the good counsel and direction the apostle giveth unto Timothy, and in him unto all the ministers of the gospel.

In them are two things.

1. A threefold duty laid on gospel-ministers, *Take heed unto thyself, and unto thy doctrine; continue in them.*

2. A double advantage consequent upon the discharge of this duty: *For in doing this, thou shalt both save thyself, and them that hear thee.*

1. Ministers' duty is in three things here.

1*st*, *Take heed unto thyself.* Thou art set in a high office, in a dangerous place; take good and narrow heed, look well to thyself, thy heart and way.

2*dly*, *Take heed unto thy doctrine.* Though thou be ever so well gifted, and approved both of God and men; though thou be an extraordinary officer, (as Timothy was); yet take heed unto thy doctrine. These two we pass at present; because we shall resume them at greater length, when we take their help to the resolving of this question.

3*dly*, *Continue in them.* This hath relation, it appears, unto ver. 12, and 15, as well as unto the preceding part of this verse. I shall dismiss this part of the verse with these.

(1.) Continue in thy work. Thou who art a minister, it is a work for thy lifetime; and not to be taken up and laid down again, according as it may best suit a

man's carnal inclinations, and outward conveniences. The apostles that laboured with their hands, have, by that example, set the conscience of a minister at liberty, to provide for the necessities of this life by other employments, when he cannot live of the gospel; yet certainly no man that is called of God to this work, can with a safe conscience abandon it wholly. Paul, for example, obliged by necessity, both preached, and wrought in a handy-craft. As preaching doth not make working unlawful, so neither should any other business of a minister make preaching to cease.

(2.) Continue in endeavours after greater fitness for thy work. No attainments in fitness and qualifications for this work, can free a man of the obligation that lies on him, to increase and grow therein more and more. It is not enough that a man study and be painful ere he enter into the ministry, but he must labour still to be more fit for his great work.

(3.) Continue in thy vigour, and painfulness, and diligence. Young ministers, that are sound and sincere before God, are usually warm and diligent in the first years of their ministry; and many do decline afterwards, and become more cold and remiss. This exhortation is a check thereunto: *Continue in them.*

2. The second thing in the word, is, the double advantage proposed to encourage ministers to this hard duty.

1*st*, *Thou shalt save thyself.* Thy own salvation shall be promoted and secured thereby.

How becoming is it for a minister to mind his own salvation! and to mind it so heartily, as to be animated from the hopes of it unto the greater diligence in his ministry!

But how doth faithfulness in the ministry of the gospel further the minister's salvation?

(1.) Faithfulness in a man's generation-work, is of great use and advantage to salvation. *Well done good and faithful servant*, from the Lord's own mouth, is a great security; and diligence and faithfulness in improving the talents we are intrusted with, through grace, procure that testimony.

(2.) Thou shalt save thyself from the guilt of other men's sins and ruin, if thou be faithful in the ministry; Ezek. xxxiii. 9. *Thou hast delivered* (or *saved*) *thy soul*, saith the Lord to the Prophet, in the case of unsuccessful faithfulness. So Paul, Acts xviii. 6. *I am clean, your blood be upon your own heads:* and Acts xx. 26, 27. *I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God.* Every minister pledgeth his soul to God, that he shall be a faithful servant; and he that is such, may freely take up his stake, whatever his success on others be.

(3.) Faithfulness and painfulness in the ministry of the gospel, promotes a man's own salvation, in so far as the work of Christianity is woven in with the right discharge of the office of the ministry. Many ministers can say, that if they had not been ministers, they had in all appearance lost their souls. The subject of the minister's work is the same with that of a Christian's; and above all men should he be careful of his heart and intentions, that all be pure and spiritual. No man in any work he is called to, is under so strict a necessity of dependance on the influence and assistance of the Holy Ghost, both for gifts and grace. And are not all these great helps unto our own salvation.

2*dly*, The second advantage is, *Thou shalt save them that hear thee.* There is little hope of that man's being useful to save others, that minds not his own salvation; and

therefore the apostle puts them in this order, *thyself*, and then, *them that hear thee.*

This description of the people, *them that hear thee*, saith, That the principal work of a minister is preaching; and the principal benefit people have by them, is to hear the Lord's word from them; though there be a *seeing* (*i. e.* of their holy conversation) that is also useful, Phil. iv. 9. But the apostle knew no such ministers as were only to be seen in worldly pomp and grandeur, and seldom or never heard preaching.

Thou shalt save them. The great end of both preaching and hearing, is salvation; and if salvation were more designed by preachers and hearers, it would be more frequently the effect of the action.

Thou shalt save them. Thou shalt, by the Lord's blessing on that ministry, be successful in converting sinners, and in building up of saints in holiness and faith unto salvation. Not that ministers are of themselves able by all their endeavours to carry on this great end; they are only God' tools and instruments, 1 Cor. iii. 6, 7. Concerning this,

(1.) We find, that the Lord hath appointed this great ordinance of the gospel-ministry for this end, the saving of men, Eph. iv. 11, 12, 13. It is *through their word that men believe*, John xvii. 20. And divine appointment of the means, declares both it to be useful, and the end to be hopeful.

(2.) He hath also given many promises of his presence, blessing, and success, to follow and attend them whom he sends on this great errand. Christ's first calling of the apostles, had this promise in it, *I will make you fishers of men;* which not only declared what that employment was he called them unto, but it assured them of success in it. At his leaving of them, Matth. xviii. 20, he promised *to be with them unto the end of the world.* And this promise is as good to us as it was to them.

(3.) He hath also revealed much of his mind about ministers' duty, in order to this end of saving men. This also makes the end more hopeful.

(4.) We find, that the Lord doth qualify and fit them whom he makes successful. He makes men *able ministers of the New Testament*, the word of life, 2 Cor. iii. 5, 6. And still, according to the success that the Lord hath a mind to bless a man with, gifts, and qualifications, and assistance, are proportionably given. The apostles, that had the greatest harvest to gather in, were made the strongest labourers: and, though in a far inferior degree, the same method is observed by the Lord in dealing with and by ordinary ministers. It is true, that always the most able and learned ministers are not most successful; yet, generally, the most skilful labourers are most blessed. Neither are the most learned and able men for parts, most fit and skilful in dealing with souls at all times.

Now, having opened the words, we shall return to the question to be resolved,

By what means may ministers best win souls?

In speaking to which, I shall,

1. Show what this text saith unto this purpose. And then,

2. Give some further account thereof from other Scriptures. And,

3. Apply it both to ministers and people.

1. *What this text speaks about this matter.* It looks two ways upon this question. 1. It gives a direct answer unto it: and points forth duty. 2. It gives an encouraging promise of the good effect and fruit of the discharge of the duty. I shall carry on both together.

1. *Take heed unto thyself.* Wouldst thou be a saved and suc-

cessful minister? *Take heed unto thyself.* Such warnings imply always a case of difficulty and danger wherein he is that gets them.

Take heed unto thyself in these things.

1*st*, Take heed that thou be a sound and sincere believer. The importance of sincere godliness in a minister, is written in the deep wounds that the church of Christ hath received by the hands of ungodly ministers. It hath been made a question, Whether an ungodly man can be a minister? but it is none, that such men are in a most desperate condition: Matth. vii. 22, 23. *Depart from me;* not because you ran unsent, or preached error instead of truth, or preached poorly and meanly, (all great sins in themselves;) but because *you work iniquity;* the usual expression of entire ungodliness. What use the Lord may make of the gifts (for great gifts he gives to the worst of men) of ungodly men, even in the ministry of the gospel, is one of his deep paths. But no man can reasonably imagine, that a walker in the way to hell can be a fit and useful guide to them that mind to go to heaven. If a man would have peace in his conscience, and success in his work of the ministry, let him take good heed to this, that he be a sound Christian. There is a special difficulty for a minister to know his grace. Gifts and grace have deceived many with their likeness; although the difference be great, both in itself, and to an enlightened eye.

2*dly*, Take heed to thyself, that thou be a called and sent minister. This is of great importance as to success. He that can say, "Lord thou hast sent me;" may boldly add, "Lord, go with me, and bless me." It is good when a man is serious in this inquiry. It is to be feared that many run, and never asked this question; so is it seen in their speed and success. Jer. xxiii. 32. *I sent them not, therefore they shall not profit this people at all,* is a standing rule to this day.

These things, if found, may serve to satisfy a minister's conscience, that Jesus Christ hath sent him—

(1.) If the heart be filled with a single desire after the great end of the ministry, the glory of God in the salvation of men. Every work that God calls a man to, he makes the end of it amiable. This desire sometimes attends men's first conversion. Paul was called to be a saint and an apostle at once, Acts ix.; and so have many been called to be saints and ministers together. If it be not so, yet this is found with him that Christ calls, that when he is most spiritual and serious, when his heart is most under the impressions of holiness, and he is nearest to God in communion with him; then are such desires after the serving of Jesus Christ in the ministry most powerful. And the sincerity of his desire is also to be examined; and when it is found, it adds greatly to a man's peace: when his heart bears him witness, that it is neither riches, nor honour, nor ease, nor the applause of men, that he seeks after, but singly Christ's honour in the saving of men.

(2.) It helps to clear a man's call, that there hath been a conscientious diligence in all the means of attaining fitness for this great work. That love to the end that doth not direct and determine unto the use of the appointed means, may justly be suspected as irregular, and not flowing from the Holy Ghost. Even extraordinary officers seem not to have been above the use of ordinary means, 2 Tim. iv. 13, old dying Paul sends for his books and papers.

(3.) A competent fitness for the work of the ministry, is another proof of a man's call to it. The Lord calls no man to a work for

which he doth not qualify. Though a sincere humble man (as all ministers should be) may and should think little of any measure he hath, whether compared with the greater measures of others, or considered with regard unto the weight and worth of the work; yet there must be some confidence as to his competency, for clearing a man's call, 2 Cor. iii. 5, 6. What this competency is, is not easy at all times to determine. Singular necessities of the church may extend or intend this matter of competent fitness. But in general there must be, 1. A competent knowledge of gospel mysteries. 2. A competent ability of utterance to the edifying of others. This is *aptness to teach*, required of the apostle in 1 Tim. iii. 2.; and Titus i. 9, that a minister be *able, by sound doctrine, to exhort and to convince gainsayers.*

(4.) The savour of a man's ministry on the hearts and consciences of others, both ministers and people, helps much to clear a man's call. So that indeed ordinarily a man can never be so well confirmed in the faith of his being called to God, until he make some essay in this work. Deacons must first be proved, 1 Tim. iii. 10; much more ministers. A single testimony given by ministers and Christ, that the word dispensed by the man is savoury, and hath effect on the conscience, is a great confirmation; especially if sound conversion of some follow his labours. That is indeed a seal of his ministry, 2 Cor. iii. 3, and 1 Cor. ix. 2.

3*dly*, Take heed unto thyself, that thou be a lively thriving Christian. See that all thy religion run not in the channel of thy employment. It is found by experience, that as it fares with a minister in the frame of his heart, and thriving of the work of God in his soul, so doth it fare with his ministry, both in its vigour and effects. A carnal frame, a dead heart, and a loose walk, makes cold and unprofitable preaching. And how common is it for ministers to neglect their own vineyard? When we read the word, we read it as ministers, to know what we should teach, rather than what we should learn as Christians. Unless there be great heed taken, it will be found, that our ministry, and labour therein, may eat out the life of our Christianity. Not that there is any discord betwixt them; but rather a friendly harmony, when each hath its place and respect. The honest believer meditates, that he may excite his grace; and ministers too often meditate only to increase their gifts. When we preach, the sincere hearer drinks in the word; and it may be we seldom mix faith with it, to grow thereby. O how hard is it to be a minister and a Christian in some of these acts! We are still conversant about the things of God; it is our study all the week long. This is our great advantage. But take heed to thyself, lest ordinary meddling with divine things bring on an ordinary and different impression of them; and then their fruit to thee, and thy benefit by them, is almost gone, and hardly recovered.

4*thly*, Take heed unto thyself in reference to all the trials and temptations thou mayest meet with. Be on your guard, *watch in all things*, 2 Tim. iv. 5. No men are shot at more by Satan than ministers, and he triumphs not more over the foils of any than theirs. And Christ is liberal in his warnings of dangers, and in his promises of help in them.

2. The second word in the text to this purpose of directing ministers how to be useful to others, is, *Take heed unto thy doctrine.* Art thou a minister? Thou must be a preacher. An unpreaching minister is a sort of contradiction. Yea, every sort of preaching is not

enough; thou must take heed unto thy doctrine what it is.

Here is a warrant for studying what we are to teach, and what we have taught people. But the great matter is to take heed, or study aright. Students commonly need little direction about ordinary study. But concerning the doctrine, I shall entreat to take heed unto it in these things.

1*st*, Take heed unto thy doctrine, that it be a divine truth: *Let a man speak as the oracles of God*, 1 Pet. iv. 11. And therefore it is needful that ministers be well acquainted with the Holy Scriptures. A bad token of the temper of that man that relishes any book more than the word of God. The world is full of books written on pretence and design to explain the Scriptures; and men's studies are full of them. There is also a blessing in them, and good use to be made of them; but also a bad use is made of them. Many ministers have found, that they have preached better, and to more profit to the people, when they got their sermon by meditation on the word, and prayer, than by turning over many authors. From this neglect of the word also come a great many doctrines, that are learned by man, and borrowed from philosophy; which though they may have some truth in them, yet since it is divine truth that a minister should bring forth to the people, he should not rest on such low things.

2*dly*, Take heed unto thy doctrine, that it be plain, and suited to the capacity of the hearers. Learned preaching (as it is called) is a vanity, pleasing principally to such as neither design nor desire edification. True godly learning consists in preaching plainly; and therein is no small difficulty. Two things would help to plain preaching. 1. Clearness of knowledge. The alleged depth of our doctrine often proceeds from our own darkness. 2. Humility and self-denial. We must not seek ourselves, nor the applause of men; but God's glory, and men's salvation. It is found, that the holiest ministers preach most plainly, and the plainest preachers are most successful.

3*dly*, Take heed unto thy doctrine, that it be grave, and solid, and weighty; *sound speech that cannot be condemned*, Tit. ii. 8. Deep and weighty impressions of the things of God upon a man's own heart, would greatly advance this. A minister's spirit is known in the gravity or lightness of his doctrine.

(*To be continued.*)

RETROSPECTION.

"Thou shalt always have *joy in the evening*, if thou hast *spent the day well*."

Thomas à Kempis.

When drawing toward thy couch of rest,
With weary head and grateful breast,
If the bright trace of duty done
Gleam'd on thee from the setting sun,
If every winged hour that fled
Bore prayer and blessing on its head,
Then o'er the history of the day
Shall Memory shed a blissful ray,—
Each hope a glorious garment take,
And at their bidding, Joy awake.

L. H. S.

From the Evangelical Magazine.

STANZAS

Occasioned by the laying of the foundation stone of a new chapel at Hadleigh, Suffolk.

Great Architect of earth and heaven,
To thee be grateful anthems given,
For mercy, truth, and grace!
To swell the incense of thy praise
This stone we lay, these walls we raise,—
Our humble efforts bless.

O Thou, before whose throne on high
Ten thousand burning seraphs vie
In ecstasy and love!
Vouchsafe thy suppliant saints to hear;
Their gifts accept, their spirits cheer,
With blessings from above!

Although in temples made with hands
Thou dost not dwell—yet o'er all lands

Presiding thou art felt;
And where thy people meet for prayer
Thy Spirit dwells, thy grace is there,
To cancel human guilt.

Here, as revolving years decline,
As wild winds sleep, and planets shine,
As seasons fade and bloom,
Let the sweet plants of heavenly grace
Warm'd by the "*Sun of Righteousness*,"
Diffuse a rich perfume.

Here let successive ages rise
To chant heaven's sacred melodies,
And gaze upon thy throne;
Let visions of celestial light,
And pleasures fraught with pure delight,
To guilty man be shown.

Here let the hungry soul be fed
With living streams and living bread—
The balm-distilling sound
Of mercy!—let it triumph here,
Console the heart, entrance the ear,
Heal every mental wound.

May angels tune their harps anew,
In Zion's holy courts to view
Repentant sinners pray!
May heaven's ethereal portals ring,
The church on earth new pæans sing,
To hail Messiah's sway!

"*Thine is the kingdom*," Lord, we own!
The blessings of thy grace must crown
All human toil and care;
At thy behest the tear-drops start,
Thy grace subdues the stubborn heart,
And prompts the humble prayer.

Here, then, display thy healing might,
Thy saving strength, thy Spirit's light,
Thy peerless glory show;
Accordant voices then shall raise
Symphonious songs of holy praise—
To thee all glory 's due! M. S——s.

Hadleigh, June, 1832.

From the same.

STANZAS.

"So Tibni died, and Omri reign'd!"
'Tis thus the word of life,
In one brief sentence, tells who gain'd
A crown with dust and slaughter stain'd—
Who perished in the strife.

And thus beside the victor's wreath
Is dug the warrior's grave;
One hour he proudly scours the heath,
The next, is buried deep beneath
A mountain of the brave.

But there's a war which Christians wage,
In which no blood is shed;
A strife which wakes no murd'rous rage,
A wreath which blooms from age to age,
Upon the victor's head.

And all that stainless wreath may win,
Who act the warrior's part;
And but with humble faith begin
The strife with doubt, and self, and sin—
The warfare of the heart.

Good soldiers they, and sure to gain
The crown for which they toil;
Since He who leads the valiant train,
Himself has trod the battle-plain,
And borne away the spoil.

On, onward then, ye chosen few!
To you this hope is given—
That, while you keep your prize in view,
The glorious path you now pursue
But terminates in heaven! H. E.

Edinburgh.

Miscellaneous.

THE EXPULSION OF MAN FROM THE GARDEN.

"So he drove out the man."

ESSAY V.

In our last essay we beheld our great parent reclining on the couch of innocence. He is here fleeing from the presence of his Maker, awed by the flashes of justice. An important event has taken place. The chain of which we spoke has been snapped, and its links are lying in heaps, at the feet of Him who shivered it to pieces. Angels use it no more as a line, by which to find grots of verdure, in the rural sea of Eden. They come indeed midway betwixt heaven and earth, and look sternly down as they search for its fallen links. They await orders to fix the sword nigh to the tree of life, turning itself every way with a motion fierce and glittering.

Man is expelled. The flowers fade, and the walls built of foliage droop. He calls to the flocks, but

the flocks keep browsing, heedless of his voice. He calls to the herds, but they only turn with unmeaning gaze. The animals all feel that the chain of obedience is off their necks; nor will tasselled horn, or the sound of a wreathed shell, bring back the wanderers at night. Man hears the roar of the lion, and all the beasts tremble at the loud mandate of their king. "By one man sin entered into the world, and death by sin; and so death passed on all men, for that all have sinned." Man felt now the necessity of rearing altars. In imagination we behold the mound of turf, and the lamb just browsing amidst cowslips, decked with cypress leaves. Our sire is the priest, and Eve the priestess. Its fleece is empurpled. "Woman, said a traveller, is the same kind and gentle creature, whether she dwell in tropical or polar lands;" but here her milky hands are red with the blood of sacrifice.

The story of man's expulsion is soon told. But we shall connect with this event some general views of the fall of the world. It is an important inquiry, how far the human mind was affected by the fall. There is even now a busy employment of the intellectual powers, and an indestructible process going on in the minds of men. Bacon has led all the sciences out of the house of Egyptian bondage. Locke has classified all the departments of the understanding. Newton has turned the prism far and wide, revealing the secrets of light. Cook has circumnavigated the globe; and Columbus found a new world. Architecture has reared its domes, and the pencil has revelled in ten thousand pieces of woodland scenery. Philosophy has been taught by the brook of Ilyssus, and lawgivers have flourished on the banks of the Tiber. Constitutions have been settled, and the wheels of government been made to revolve. Commerce has stretched its sail, navigating all seas, and sounding all oceans. But men may display genius, and yet be exiled from the presence of their Maker. It does not take away from the total depravity of Napoleon, that the black tempest of his deeds was streaked by intellectual light. Was there no intellect displayed at the straits of Thermopylæ, in the plains of Marathon, or by the rocks of Uri? Yet the fall has left a large portion of happiness in the world. Many pleasurable emotions rise in the hearts of even irreligious men. These emotions often arise from the cultivation of letters, and improvement in the arts. When improvement is passing over the face of a country, and the wilderness disappears under the woodman's axe, the heart of the irreligious man overflows with joy. There is one obvious reason why these things give less pleasure to a true Christian, than to an impenitent man. The one seeks all his sources of happiness in this life, while the other views the advantages of time, through a softened medium. Over the world, Providence exercises a constant sway. He sees that it takes its daily rounds among his complex systems. This Providence is often mysterious. It may preserve the guiltiest mariner from the deep, and the guiltiest soldier in the battle. It may turn the tide of affairs, and shower wealth on the lap of pride, and pour it lavishly over the bosom of ingratitude. It may not prevent the infidel from acquiring renown, nor plant barriers before the footsteps of the ambitious conqueror. But these displays of goodness involve man in great responsibilities. Though the world be fallen, our Creator is still ruler among the nations; and to him it must be reconciled, or by him it will be subdued.

The transaction which terminated in the overthrow of the world,

was a great moral transaction, between man and his Maker. It was intended to bear on the established innocence or guilt of the whole race. Our disordered affections, our depraved will, our blinded conscience, all arose out of the fall. This transaction was of a publick nature. If ever man sustained publick relations, he sustained them, with whom our race took up its line of march. The fall affected every thing in this world. The earth was no longer to bring forth spontaneous herbs and fruits, but to be subdued by the rugged arm of strength. This event brought man into misery, and the world into condemnation, yet the world is under the same obligation to be a holy world, as before it fell. But on what proofs do we build the belief that the earth is in a lapsed state? The Scriptures continually give this view of the world. They contain no one disclosure suited to a world of innocence. If this world be not lapsed, there is a virtual impeachment of the Divine attributes. Some believe that the fall itself casts a reflection on the Divine perfections, but those perfections are far more seriously impugned by the present aspect of the world. In creation we should expect in every thing a display of the skill of the Creator, and so far as the material frame work of nature may be concerned, this skill has been displayed. But if any thing be capable of demonstration, it is this—that the world in its present disordered state, with all its guilty inhabitants, could not be the production of a mind infinitely wise. But we say he created it pure, and stamped it all over with his own loveliness; and that the fall stripped it of its moral investiture. He set it fast upon the basis of his own holiness, but sin has moved it away from its rightful foundations. Sin could not have sprung from the Creator, for that would have been to blot away his own authority. But let us further judge the world by its history. We can easily determine from the history of any particular tribe or nation, what has been its general character. It is not difcult to tell whether we read of a people ferocious, or a people devoted to the arts of peace; whether we read of the intrigues of cabinets, or the innocence of pastoral life. If some mighty event has not jarred the earth, we should suppose that the record of its transactions would be a record, that might, by its loveliness, challenge the broad vision of the Seraphim. But let the history of the world be spread out, before the Seraphim, and how quickly would they overwhelm the disgusting recital, by the thunder of their astonishment. History can do nothing more than present an indistinct outline of the transactions of men. It cannot enter deeply into secret motives. For this reason, the muse of history is so often commending actions, when if we could see the corrupt motives from which these actions have sprung, we should be amazed at our own admiration. Look at the deeds of war. Here we behold men, fashioned out of the same clods of the valley, arrayed in opposing ranks. Here a smiling village is laid in ruins, there the conflagration sweeps down the huts of the poor. Yonder prowls the savage with his poisoned arrows; the country bleeds in its bosom, and mourns on its borders. But the victor is regaled by the thunder of applause, and borne along environed by the flourish of trumpets, and the blast of the clarion.

All human governments proceed on the principle that the world is fallen. What means this adjustment of codes, this array of fearful penalties, if the earth be not lapsed? Why, in all lands, should society be compelled to shield itself against the incursions of the lawless? Age after age has rolled

away, and still must new arrangements be made, suited to the exigencies of human corruption, and enforced by appropriate sanctions. The restraints of false systems of religion have been unavailing to check the passions of men. Contrast the classick ages of Greece with her systems of polytheism. Confucius, Zoroaster, Mohammed, the Magi of Persia, the Brahmins of India, and the Druids of Gaul, could not reduce the sins of men. We do not always see that men who rise to great intellectual eminence, and that from deep obscurity, ascribe their success to the agency of Providence, or their endowments to the Bountiful Giver. Æsop and Terence were slaves. Ramsay, Gifford, Shakspeare, Ben Jonson, and Burns, rose from such obscurity; but Burns has recorded it of himself that he purchased a copy of Paradise Lost, that he might study and imitate the deeds of the Prince of Darkness. There are men, however, who have cultivated gratitude for intellectual gifts; men who have wandered by the bank of the Isis, and under the cloistered bowers of Granta, but this gratitude has been owing to the pure system of Christianity. To these proofs, we may add the existence of universal death. Every living thing in this world, is destined to die. The worm is crushed beneath every footstep, the insect lasts its hour, and the grub weaves itself a tomb. Death pervades all ranks, breaking up the most endearing ties, deranging families, darkening our prospects, and introducing uncertainty into all our plans. He dims the eye of genius, and silences the tongue of eloquence.

This essay is on a serious subject, and it discloses a painful truth. It becomes us to know whether we live in a world innocent or guilty. If the world be fallen it fell from the most august of beings, even from Him who clothes our pastures with flocks, and our fields with harvests. Then relinquish the world in your supreme affections. Would you not give up a clay built hut, for a palace of Parian marble? or would you relinquish a city, in which you could dwell securely for the ruins of Babylon, where the owl holds his hideous courts, and where serpents, streaked by all colours, have found a nestling place? Ye that live in cities—love not the world. Ye that dwell amid the sweets of rural life—with unbroken staff, and pilgrim step, seek a better country, even an heavenly.

REVIVALS OF RELIGION.

In our review of Dr. Sprague's "Lectures on Revivals of Religion," we gave no extracts, either from the lectures themselves, or from the letters which form the Appendix. We believe it will not injure, but promote the extensive circulation of this work, to give a few extracts; and to promote the knowledge of its contents we deem of great importance at the present time. In selecting an extract for our present number, we take the letter of The Reverend Charles P. M'Ilvain, at the time of writing, "*Rector of St. Ann's Church, Brooklyn, New York;*" but since, elected as the successor of Bishop Chase to the Episcopate of the Protestant Episcopal Church of the State of Ohio. We rejoice to observe that our own views of revivals of religion are not confined to our own denomination; and perhaps we are somewhat influenced by a lively recollection of the occurrence to which Bishop M'Ilvaine alludes when he says, "Whatever I possess of religion began in a revival."—It was the revival which took place in the college of New Jersey, in the year 1815.

Letter from the Rev. Charles P. M'Ilvaine, Rector of St. Anne's Church, Brooklyn, New York.

Reverend and Dear Sir,—I was much pleased to hear of your intention to publish on the subject of the Revivals of religion in this country; believing that there is not another on which a well digested, discreet, intelligent, and spiritually-minded work is, at this period, so much needed. We need it at home—it is earnestly desired abroad. When I was in London, about eighteen months since, among sundry earnest inquiries, as well from ministers of the established church, as those of dissenting denominations, requesting direction as to some publication to inform them accurately in respect to the nature, means, and fruits of revivals of religion among us; I recollect a conversation with the Rev. Josiah Pratt, (well known as author of the Memoir, and editor of the works of the excellent Cecil,) in which, after expressing a strong desire that Christians in England should know more on this subject, he twice, and with much solemnity of manner, enjoined it upon me that I should endeavour to prepare a work in regard to it, and send it to England for publication. I rejoice that the undertaking has fallen into hands so much more qualified, in every sense, to do it justice. I pray, and doubtless you have made it a matter of much prayer, that all you write may be according to the mind of Christ, and under the sanctification of the Holy Spirit, so as to be "profitable for doctrine, reproof, correction and instruction in righteousness."

I understand you as requesting of me a brief expression of such hints in relation to revivals, as my experience in them may have suggested, and my time will permit me to write. This I will attempt most cheerfully; but must perform it with the strictest confinement of my pen to the mere giving of *hints*.

My experience of revivals has not been so extensive as that of many others; but it has been, more than that of many others, among *young men of education and force of character*. It has been my lot to witness the power of the Spirit in circumstances peculiarly unpropitious; overcoming obstacles of the most formidable kind, and effecting, in spite of them, conversions of a nature specially distinguished by the decision, force and consistency of Christian character, which they have since exhibited. But I have not time for preliminaries.

As to what a revival of religion is, and what its great objects ought to be—I would suggest that the public mind (I mean of Christians,) is in danger of overlooking, or only slightly regarding, one, out of the two great constituents and blessings of a genuine revival. One of these is the *conversion of sinners*. But it is not the only object; though too much treated as if it were. The other is, *the quickening of the people of God to a spirit and walk becoming the Gospel*. Where this is not sought and obtained, the revival is more than suspicious. But I fear that, where it is sought, it is sometimes desired much more as a necessary *means* to the accomplishment of the other, than as a most important end in itself, which alone is unspeakably precious, and must be productive of all good fruits. If the quickening of the souls of God's people to liveliness of life, be regarded rather as a means to the bringing about of a resurrection among the dead in sins, than as a great end in itself; the consequence will be, as experience proves, that their increase of life will be confined very much to those efforts which bring them before the view, and into direct operation on the feelings of the impenitent, such as the leading

and attending of public and other meetings for prayer and exhortation, instead of being, first and last, an improvement of their hearts in all the inward things of the Spirit of God, elevating, purifying, adorning, invigorating the whole Christian character.

As to the means of obtaining a revival of religion in a congregation— I need not say that the faithful, plain, direct preaching of the truth is *one* of these means. But is there not danger of putting reliance on this or that *mode* of saying things; this or that selection of topics or management of an address, because in some places, or in the hands of some men they are supposed to have been very successful, when at best they may be peculiarly suitable only in peculiar cases, or when used by peculiar persons? Is there not danger of our getting to rely on a Paul or Apollos, and supposing that a revival can hardly take place and flourish unless they, or some persons very much like them, in manner, are at the head of the effort? Would not such a reliance be altogether inconsistent with a simple dependance upon the sword of the Spirit, and the demonstration of the Spirit, as placed at the disposal of every minister of the word, who will know nothing among men but Jesus Christ and him crucified? Do we not need to think and feel much more of *this truth*, that the power of preaching is not to be improved so much by seeking out new and more striking modes and expressions, as by combining our discourses with more prayer in their preparation, and more faith in the power of God while delivering them?

I need not urge that *combined and earnest prayer*, is another of the means of obtaining a revival. But it is needful to urge that there is a tendency to make this too exclusively a matter of the prayer-*meeting*, and that in the prayer-meeting, there is a proneness to pray *an address to the people*, more than to God, seeking more to produce an effect than to obtain an answer. The chief power of prayer for a revival of the work of God, must be sought where *effect* cannot tempt, and where genuine revivals always begin,—*in the closet.* Let people be *assembled* for prayer, but let the chief concert be the daily union of hearts, each in secret, wrestling with God.

But there is another important means of having religion revived. *Some legitimate, sober effort to create a general disposition to attend to the word*, is very important. One great reason why the word is not more blessed lies in the fact that it is so little heard, not only among those who do not assemble where it is preached, but those also, even professors of religion, who sit beneath its sound. We need something to open the ears of those who come to hear, and to congregate those who are too indifferent to come. Much depends on this. But here is where experience utters its most serious cautions. It is in the council of the Sons of God upon such measures, that Satan puts on the dress of light, and too often gets himself appointed on "the committee of ways and means." There are means to be used, in awakening a disposition to come and see and hear, which truth and soberness, scripture and good sense, fully warrant. These I doubt not you have discussed. But how easily may zeal, having a little more excitement than discretion and conscience, overstep the bounds of sobriety and truth, and not only revive intemperance instead of piety, but bring back the old contrivances of "*pious frauds.*" I think there is hardly any matter connected with revivals that needs more guarding than this. Great scandal has been raised by indiscretion, and what I cannot call by any lighter name than *fraud*, on the part of some seekers of a revival.

The agency of the Holy Spirit as the beginning and ending has been almost or entirely set aside. A revival has been represented and sought for, as an article of manufacture, for which you have only to set the machinery and raise the steam of excitement, caring little with what fuel—and converts will be made to hand. Artifices to catch attention; devices to entrap the careless; representations to create impression; an exaggerated style of preaching to produce alarm; to shake suspicious hopes and raise a state of general excitement, no matter of what kind, so that it brings people to hear, have in some cases been put into requisition, over which truth, and reverence, and humility, and faith must weep, and which have done more to injure revivals in certain places, than all the direct opposition of coldness and unbelief. When the world and slumbering Christians see these things, it is not strange that they should speak against revivals. Blessed be God, these things are not characteristic of revivals of religion, but only of some minds associated with the name. In the great majority of what have been called by this name, they have not appeared, or have been only very partial exceptions to the general rule. But in proportion as a revival-spirit shall spread in the churches, will the danger of these mischiefs increase. The very excellence of the cause will be its exposure to the abuse of unbalanced zeal, and to the devices of Satan. There was a great work in Samaria, under the preaching of Philip. Simon Magus was a spurious convert of that revival. He turned in with the heart of a sorcerer, under the face of a Christian, and wanted to help the work by imitating the wonders of the Apostles. But he thought the gift of God could be purchased with money. He wanted to *bewitch* the people, instead of enlightening them. He supposed the Apostles had some magic secret in communicating the Holy Ghost, which perhaps they might be induced to reveal, so as to enable him to go about and do great things as well as they. Is this character never seen among genuine revivals of the present day? I fear Satan still finds those who give themselves out to be *some great ones;* and who, passing by the great truth that it is the Spirit who is to convince of sin, and of righteousness, and of judgment, attempt the work of a revival as if there were a magic secret in certain modes and artifices, and expect to change stubborn hearts by bewitching weak heads. No. The Apostles had no device but that of plain truth, and strong faith, and humble boldness, and fervent love. Let us be content with these. Let it be written of us as of them —"*We believe, and therefore speak.*" Our weapons will be "mighty through God," only in proportion as they are "*not carnal but spiritual.*" Let us get the ear of sinners by the zeal of truth and soberness, and then fill it with Jesus Christ, and him crucified.

And now, supposing a general revival is in progress, and much interest prevails in the community, and inquirers come in, and some profess to have obtained the hope of faith—let me suggest that it is not sufficiently remembered that *a time of great blessing is also a time of great exposure.* When an individual Christian is on the mount, we think him specially in need of caution, lest he be lifted up above measure. Paul needed a thorn to keep him humble, after his abundant manifestations. Thus a church revived, and rejoicing, and full of zeal, must take especial heed, lest the sails be too much for the ballast, and while the hands are all ahead delighting their eyes with the power of her advance, the spirit of evil should get up behind and take the helm, and secretly substi-

tute another needle than that of the truth as it is in Jesus.

A time of revival is necessarily to some extent, a time of excitement. But excitement is of two kinds. One is that of the soul receiving nourishment from the meat of the word, which quickens its affections, strengthens its desires after holiness, and promotes a healthy state of spiritual life. This is the genuine excitement of a revival of religion. But there is another resembling it very deceitfully in colour and temporary sensation, but differing ftom it very widely in permanent consequences. It is *the fever of the mind*, to which human nature is exceedingly prone. Some of it is probably unavoidable in revivals, because revivals have to do with a diseased nature; as powerful medicines, while working together for the good of the body, produce a feverish excitement, not by their own fault, but the morbid condition of the patient. But how unwisely would a physician act, should he mistake the hectic of the fever for the glow of health, and endeavour to increase it because accompanied with warmth and apparent strength! Delirium and prostration would ensue. This is precisely the mistake not unfrequently made by friends of revivals. It is extremely dangerous. They mistake disease for health. They seek excitement. It is well. The dead heart must be excited. But let them be cautious. There is an excitement which, like that of electricity upon a corpse, will open the eyes, but they will not see; stir the heart, but it will not love; throw the whole body into violent action, only to remain when the machinery is withdrawn, a more melancholy spectacle of death than before.—Excitement that does not proceed from the influence of truth on the heart, and lead towards the obedience of truth in the life, is the fever of a diseased soul, and not the evidence of increasing life. To stimulate this is as much to hinder grace, as if you should attempt to make a dying man well, by filling him with alcohol. The fever may look and act exceedingly like healthy religion—but it will either mount at last to wild derangement, or pass off and leave the subjects more perfectly prostrate and helpless than ever. I conceive that clear conceptions of the nature and genuine means of real, spiritual excitement, as distinguished from every counterfeit, are much needed, in order that revivals may be protected against the weakness of the flesh, and the forgeries of Satan.

Now let me again suppose a revival in progress. In consequence of the ignorance, inexperience, sinfulness, indiscretion of the promiscuous mass of minds and hearts concerned in it, we must expect more or less of diseased excitement, though the work be full of holy fruits. The labour of the minister is to protect the good work, as much as possible, from abuses to which it is liable from this cause. Let me therefore suggest, that a season of revival is one in which special care should be had in the *regular keeping up of all the rules of the church.* Old modes of doing things are apt to seem worn out, and decrepid, and dry, to minds under new excitement. A sudden flood in the river not unfrequently opens new channels, but never without desolation. Let the springs of the river of life be revived and swollen with the rains of heaven; but that the streams thereof may make glad the city of God, let them be kept within the banks which the ordinances of the gospel have established, and the wisdom of all ages has been content with. Let the novelty consist in newness of life, in an unwonted spirit of prayer, and faith, and love, rather than in new devices and novel modes.

How far should meetings be multiplied during a revival?——This question must be answered according to circumstances, but requires much wisdom. The appetite of excitement is for meetings. The tendency of an animated minister is to feed it with meetings. How far may he go? Not beyond his own strength in their vigilant superintendence. He must have meetings enough to be able to meet and feed the people with as much bread as they can profitably receive; but the dangers to be guarded against are in the idea that the love of meetings is religion; that the chief element and nutriment of religion in the heart is the influence of meetings; that the frequent renewal of their excitements may be substituted for habitual watchfulness and diligence; that secret devotion and the study of the word are of comparatively little importance; that when circumstances require an abridgment of the number of the meetings, the revival is done, a season of coldness *must* ensue, and the people may be content to wait in sloth and exhaustion, till the next season of the outpouring of the Spirit. Whoever has seen much of man and of revivals, must know, that on these points, much wisdom and much firmness are required.

Who shall officiate in the meetings?—Some seem to imagine that any body with a warm heart will do to speak and pray in public, during a season of revival. On the contrary, it is just the time when the work of exhortation and leading in meetings for prayer should be confined to the steadiest heads. A raw hand may steer the ship with a gentle, fair breeze, in open sea; but when the wind is high, and the channel narrow, and false lights abound, and new lights are ever appearing, let experience alone be entrusted with the helm. Many of the abuses of revivals have arisen from a multiplication of meetings beyond the ability of the minister and his most experienced assistants to superintend them; so as to call up persons having more zeal than knowledge to the lead, sometimes to the misguiding of the young, and the indiscreet offending of many.

How should inquirers be treated? With light as well as heat; with instruction as to the way; its cost; its temptations, &c., as well as exhortation to walk therein. Bunyan put the wicket gate too far off, and made a Slough of Despond too directly in the road. Many do worse, saying nothing of any difficulties to be avoided, and leaving out the entire dependance of the sinner on the Spirit of God to be able to reach the straight gate.

Let care be used *as to who shall be put to the work of conversing with inquirers.* Every Christian is not fit for this work in a time of excitement. Especially new converts are not fit. They have not learned sufficiently to separate the wheat from the chaff. They often confound feelings with affections; fears with desires; and require an experience like their own, rather than like the rule of the word. They are apt to "compare themselves among themselves," and encourage too soon, or expect too much; so that sometimes they break the bruised reed and quench the smoking flax.

Inquiry meetings have, I believe, been much perverted from their original object. The great use of an inquiry meeting is to enable the minister to converse with those whom it would be better to see more privately, but who are too numerous to allow his seeing all of them often enough at their separate houses. It should be strictly an opportunity for him to inquire of them, and they of him. But this important object is often nullified, and the meeting rendered an entire misnomer, in consequence of *numbers.* It is so large that to make

any real inquiry into each case is impossible, unless many agents are employed, and then a painful and deleterious publicity is given to the inquiry and the answer. An inquiry meeting should be a retired meeting, involving as little exposure to others besides the conductor, and as little profession of religion as the object may allow; if the number desiring to attend be greater than can be profitably and individually conversed with, there should be more meetings than one. The object should be to get as much as possible of the individuality of a quiet conference from house to house, and yet effect an important saving of time and strength. I much fear that instead of this, there have been meetings under this name, in which *inquiry* was a very secondary matter on the part of the conductors, and the fanning of excitement and the inducing of those who felt a little, to *commit themselves*, in other words, to make some *profession*, were the engrossing objects.

I have dreaded much from perceiving an inordinate disposition in some friends of revivals to get inquirers to "*entertain a hope*," as if hope were always the offspring of a living faith. New minds very naturally acquire the idea that if they can only get comfort, they shall do well. They thirst for hope more than holiness. The work seems done when consolation begins. By and by when tribulation ariseth, they are offended. The phraseology of revivals needs reform. The tendency of much of it at present is to set the sinner to seeking hope and joy rather than faith and love. Deliberation with hearts which by nature are "deceitful above all things," is of great moment at all times, and especially in a season when, however good the work, Satan finds so many means of producing hurry, and confusion, and presumptuous hope.

Is there not much evil to be apprehended from the plan of having a meeting restricted to those "*who have obtained a hope*"—another for inquirers merely, so that as soon as one of the latter expresses a hope that he has found peace, he is passed into the company of the former, and is thenceforth numbered with those who profess to be in Christ? Does not the commonest acquaintance with human nature, the well known infirmity of the infant state of a new convert, and all experience warn us, that by such measures we are tempting the weakness of incipient seriousness to seek a hope for other motives, and cherish it on other grounds, than those of the Spirit of God? The inquiry meeting is very naturally regarded as the lowest degree—the other a second and more honourable. *A hope* will elevate the candidate from the noviciate to the grade of the initiated. Vanity and love of distinction are not dead in the hearts of inquirers. How insidiously and easily may they animate the candidate, to think well of his evidences and blind his eyes to their suspicious aspects, that he may be said to entertain a hope, and may be introduced among those who are rejoiced over as converts rejoicing in Christ. That hope is often helped exceedingly by this address to human weakness, there is great reason to fear. But let it be considered that when an inquirer is thus passed into the company of those who profess a hope of salvation; or when he is induced to stand up in a more promiscuous assembly as having found peace through faith, it is on his part a *public profession of religion;* those who encourage him to do so are regarded as having *set their seal to his evidences and pronounced them good.* It is nothing to say that he has not yet approached the Lord's Supper. There is more than one way of making a public profession of religion. Christians

and the world consider the individual described as having openly called himself a Christian. But is it not too soon for such a profession? Has he had sufficient time; has he obtained sufficient knowledge to search and try his heart? Is not the consideration that he is regarded as having publickly professed a hope, a dangerous motive *to go on in hope*, without that cautious self-examination which the newness of his spiritual state demands? Is it not thus that too many, after having crossed the line of profession, and feeling themselves committed to the entertaining of hope, continue crying *peace, peace*, after every thing but the form of godliness, and the melancholy features of spiritual pride, has passed away? But do we not bring the cause of religion and the character of revivals into great disrepute by such measures? When a number of newly awakened persons rise up in a public assembly, or appear in a special meeting as professing a hope of being in Christ, they are noted as professors of religion by the world. We can neither correct the view taken by worldly people of this public appearance, nor find fault with it. But can it be expected that some of these, so new, so untried, will not fall back? Are we prepared to set them out before the world as converts, to whose steadfastness we challenge the attention of the ungodly? On the contrary, we expect that some, by and by, will be offended and go back, before they shall have come to a meetness for the supper of the Lord. But when this takes place, it is necessarily regarded as the backsliding, not of inquirers —not of persons merely under serious impressions; (we cannot expect the world to distinguish carefully between a profession of serious concern about religion and of religion itself) but as the backsliding of persons who have once called themselves Christians, and on whom the judgment of experienced Christians did once set the seal of deliberate approbation. Thus "it is impossible but that offences come." *But let us take heed by whom or how they come.* Some publicity to the fact that an inquirer has been enabled to hope in Christ is unavoidable; when judiciously managed, it is useful; but the *individual* should not be the instrument of making his spiritual state a matter of publicity, and should have his mind as free as possible from the idea that he is in any sense before the community, until he has had time to get somewhat beyond the extreme delicacy of a babe in Christ. Religion, in a sinner's heart, is like a tropical plant amidst the snows of Siberia. Great protection and tenderness, and a cautious attention to cherishing temperature, are of the last importance, till it is acclimated. It may remain, but not grow. It may shoot out a sudden growth of half formed leaves, while dying at the root.

These remarks apply with more force to the dangerous practice, (I hope very limited in extent) of encouraging those who profess conversion, to come forward, almost immediately, to the table of the Lord. The ambition of numbering the people; the desire of an exciting spectacle may adopt this plan. Shallow views of religion and of human nature may approve of it. Satan will subscribe to its wisdom, in the signature of an angel of light. The winnowing of the last day will show that a large portion of such ingatherings were fit only to be cast into the fire, to be burned.

I have already written so much more than I anticipated, when I began, that I have no room to dwell upon two points of great interest in themselves, and rendered specially so by the present times. One is *the measure of prominence*

and work that may safely and usefully be given to new converts. The other is *the necessity of seeing to them vigilantly*, "*reproving, rebuking, exhorting them,*" while as yet they are new, inexperienced, and self-ignorant. As to the first, wisdom is greatly needed. We ought not to take a green sapling and set it up for a pillar in the church. The weight would bend it down and make its branches grow into the earth. We ought not to take a new recruit, untried, undisciplined, however zealous and brave, and set him to drill a company, or lead the advance, when skill and coolness, as well as enthusiasm and courage, are the order of the day. By such measures we may engender much boldness with great indiscretion, and show an undaunted front with a flank exposed to all the fiery darts of the wicked. How to give the new convert enough exercise for his own health and growth, without taking him too much from himself, and laying him too much upon his weakness, and exposing him too much to the snares of vanity, spiritual pride, and censoriousness, is a question which I hope your book will well determine.

I must now conclude. The dangers and cautions I have suggested, arise out of the power and eminent value of the spirit of genuine revivals. I owe too much of what I hope for as a Christian, and what I have been blessed with as a minister of the gospel, not to think most highly of the eminent importance of promoting this spirit, and consequently of guarding it against all abuses. Whatever I possess of religion began in a revival. The most precious, steadfast, and vigorous fruits of my ministry have been the fruits of revivals. I believe that the spirit of revivals, in the true sense, was the simple spirit of the religion of apostolic times, and will be, more and more, the characteristic of these times, as the day of the Lord draws near. May the Lord bless us with it more abundantly, and purely, and use your work eminently in its promotion.

I remain, very truly
and affectionately, yours, &c.
Charles P. M'Ilvaine.

Rev. W. B. Sprague, D. D.

From "The Friend."

COWPER AND HIS BROTHER.

From my first acquaintance with the writings of this amiable man, and sweet poet, I have felt an indescribable interest in all that related to him, and have gleaned up with pleasure every little scrap of his private history. It was not until recently that I was acquainted with the fact of his having written an account of the last illness of his brother, when I accidentally met with it; and the pleasure and profit with which I perused it, have induced me to hope that the republication of some parts of it may be acceptable to the readers of "The Friend." It exhibits the poet in a new sphere of action, presents his Christian principles and feelings in strong relief, evinces the fondness of his attachment for his brother, the anxious concern he felt for the welfare of his immortal part, and sheds additional lustre on his own amiable and excellent character.

But it is not in this point of view only that the narrative is valuable; it contains much religious instruction, and exhibits the emptiness and vanity of a mere profession of Christianity. His brother was a minister of the established church, and had received a liberal education. Of strict moral habits, and regular in the observance of the external duties of religion, he imagined himself, and was thought by others to be religious. He had little idea of *regeneration*, or of the sanctifying in-

fluences of the Spirit, and was a total stranger to those deep and powerful convictions of the sinfulness of sin, and the preciousness of pardon through the blood of Christ, which had been sealed by dear-bought experience on the mind of his brother. Cowper seems to have been aware that his brother's religion was too superficial, floating in the head more than pervading the heart, and he longed with earnest desire for his thorough and radical conversion. He strove, therefore, to call his attention to the *spirituality* of religion, and to convince him that salvation consisted in something more than mere formulas of faith, or scholastic disquisitions on theology. His narrative commences thus:

"As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious that, from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent dealings with him, so far as I was enabled, took care to show that I had received, not merely *a set of notions*, but a real impression of the truths of the gospel.

"At first I found him ready enough to talk with me on these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing.

"He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable.

"There was nothing vicious in any part of his practice; but being of a studious, thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned, however, as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits.

"Thus we spent about two years, conversing as occasion offered, (and we generally visited each other once or twice a week,) as long as I continued at Huntingdon, upon the leading truths of the gospel. By this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterwards, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us.

When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw."

In 1769, John Cowper was taken ill, and in a short time so much reduced that his life was considered in danger. Cowper was sent for to Cambridge, where his brother resided, and he thus describes the state of mind in which he found him:—

"In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again."

From this illness he recovered, but in the following year had another and more severe return, which continued with little intermission until the time of his decease. His careless and unconcerned state awakened the most painful anxiety in the mind of his brother, whose feelings were too tremblingly alive to the unspeakable value of an immortal soul, and the vast concerns of eternity, not to fear lest death should arrest him before the great work of redemption was accomplished. The following extracts will disclose his views:

"On the 16th February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with the hopes that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse, and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success; still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand and look kindly at me, and seemed to love me the better for it.

"On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he

would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, 'You have many friends who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances: but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him.' He replied, 'That is true, and I hope God will have mercy upon me.' His love for me at this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

"At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest, his asthma still continuing, he turned to me and said with a melancholy air, 'Brother, I seem to be marked out for misery; you know some people are so.' That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, as if I had authority given me to say it, 'But this is not your case; you are marked out for mercy.'

"I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, 'I only wish it may please God to enable me to suffer without complaining; I have no right to complain.' Once he said with a loud voice, 'Let thy rod and thy staff support and comfort me; and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle.' One evening, when I had been expressing my hope that the Lord would show him mercy, he replied, 'I hope he will; I am sure I pretend to nothing.' Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the Spirit of God was gradually preparing him, in the way of true humiliation, for that bright display of gospel grace, which he was soon after pleased to afford him." S. T.

PLANTS, THEIR NUMBER AND VARIETY.

Plants are distinguished for their multiplicity and variety, for that exuberance of imagination and taste which they display, and for that sense of elegance and beauty which their Maker must have had to have so formed and diversified them. They are entirely the creation of His choice—the inventions of His rich and beautiful fancy. Their attractive shapes and qualities, and the abundant gratifications and important uses which we and our fellow animals derive from them, explicitly show, that kindness as well as goodness actuated his mind when he projected and made them. They have been all individually designed; and special thought must have been employed in each, both in fixing their specifick differences of form and products, and in perceiving what particular combinations and variations of arrangement would effect in every one its appointed end and use. The vegetable kingdom expands every where before us an immense portraiture of the Divine Mind in its contriving skill,

profuse imagination, conceiving genius, and exquisite taste, as well as its interesting qualities of the most gracious benignity, and the most benevolent munificence.

The various flowers we behold awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever returning pledges to us of His continuing beneficence, of His desire to please and to benefit us, and therefore, of His parental and intellectual amiabilities. They come to us, together with the attendant seasons that nurse and evolve them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on. The thunder, the pestilence, and the tempest awe and humble us into dismaying recollections of His tremendous omnipotence and possible visitations, and of our total inability to resist or avert them; but the beauty and benefactions of His vegetable creations—the flowers and the fruits more especially—remind and assure us of his unforgetting care, of His condescending sympathy; of His paternal attentions, and of the same affectionate benignity, still actuating His mind; which must have influenced it to design and execute such lovely and beneficent productions that display the minutest thought, most elaborate compositions, and so much personal kindness.—*Sharon Turner's Sacred History of the World.*

Review.

THE TRUTH OF REVELATION, DEMONSTRATED BY AN APPEAL TO EXISTING MONUMENTS, SCULPTURES, GEMS, COINS, AND MEDALS.

(Concluded from page 409.*)*

Geologists are now, in relation to the question of the truth of Scripture facts, of three principal schools. Those who compose, it may be feared, the most numerous class, are vainly endeavouring to lay the Bible on the shelf for ever. They are for leaving it out of sight, till they shall have succeeded in prejudging its claims, by imbuing their readers with counter theories, and persuading them that those theories are really science, the legitimate and necessary results of the inductive philosophy. Having accomplished this, their object will doubtless be achieved; for what respect can a book secure, which, professing to be a revelation from the Author of Nature, and to found its claim to obedience in matters of religion, solely upon its own authority, shall be proved untrue in some of its main averments? If, where we are supposed to be competent to judge, we find it to be false, how shall we confide in it as true, when treating of matters beyond the reach of our scrutiny? To maintain that in a physical sense the Bible is false, though in a moral sense sacred verity, is a species of philosopher-craft that is becoming stale, and its effects have been more than sufficiently developed in other countries.

Doubtless the plea is plausible, that, in order to support the Scriptures effectually by the discoveries of science, the investigations of science must be conducted independently. We object not against the maxim, but complain of the *malus animus* with which it is manifestly propounded, and the bad faith with which it is applied.

We complain, that theories are obtruded as deductions of science, which are not even legitimate inferences from the facts, and which have obviously been suggested by the desire to get rid of Scripture statements. Had there been no such statements, no such theories had ever seen the light. Such reasonings are not really *independent;* they owe their origin to a knowledge of what the Bible teaches, and are contrived to negative its testimony. Of this, the extravagance of the theories themselves, affords sufficient proof.

Admitting that science is independent, still, it must be science, rigorously such, cautiously deduced, and necessarily resulting from indubitable premises. Of science truly such, the believer in Scripture can entertain no fear. No discovery of what is still unknown, can ever contradict what we already know. It is ignorance alone which time and advancing light will dissipate. But to put in this claim of independence in favour of every theory, and to maintain that we are at liberty to enter the wide region of possibilities, and to assume, in contradiction to an accredited basis of religion, agencies and operations to have been actual and real, merely because we cannot prove them to have been impossible,—is an abuse of science, which its enlightened friends must join with the friends of religion, in indignantly reprobating. When, therefore, we find elaborate theories built upon mere possibilities, in direct opposition to Scripture on the one hand, while those hypotheses which accord with Scripture are gratuitously rejected on the other, what must we conclude, but that enmity exists, and that the maxim above referred to is advanced merely to mask the attack upon Revelation, and to beguile the unsuspecting reader into infidelity?

Another class of Geologists maintain the consistency of the phenomena of nature with the Scripture records, not only as they may be interpreted without violence, but as they have been popularly understood. They not only repudiate the theories of those who demand immense durations of time, even myriads of ages, for the slow operation of existing causes, but will admit of a duration no greater, from the first creation of the matter of the earth, than the few thousand years which have ordinarily been assigned for it by the common chronologist. Of this class is our Author, concurring, in this particular, with Mr. Granville Penn, Dr. Ure, and others. Without denying the possibility that all the phenomena of geology may be reconciled with this view, (a supposition which, quite contrary to its inferences, we think Mr. Lyell has rendered more plausible,) we do not feel that Scripture lays us under the necessity of maintaining it. Irrespectively of any reference to geology, the term days, in the first chapter of Genesis, may be taken to mean periods of duration of indefinite extent, without exceeding the latitude often assumed in the application of that word in Scripture. Nor does this admission at all affect the notion of creating acts being independent of time. All must agree, that the creative acts recorded were successive; and it cannot affect their extra-natural, their immediately divine character, whether we suppose them to have been exerted at intervals of twenty-four hours, or of longer periods. To that part of the work before us, which seems to insist upon the necessity of adhering closely to the restricted system of interpretation, we, with all respect, for the Author, demur.

The third class of writers on Geology is intermediate between the two just mentioned. Of these, De Luc is at the head. We can-

not again name this eminent man, without expressing our admiration of his genius and industry, and our pleasure at seeing a recent edition of his letters, accompanied with valuable remarks and illustrations by the late Henry De La Fite.

Of Geology in general, we may confidently affirm with the present writer, that, so far as it can be considered as established science, it contains nothing contrary to Scripture. But, with him, we may go further, and supported by such high authorities as De Luc, Professor Buckland, Mr. Young, and others, differing among themselves on many points, yet on this point agreed, may add, that its researches have afforded much valuable and interesting corroboration of the sacred narrative.

In accordance with these views, our Author remarks:—

"While we profess the highest respect for the valuable researches of a Cuvier, a Brongniart, a Buckland, a Ledgwick, a Greenough, a Lyell, and many others, we consider that they are not infallible. We much esteem the interesting facts which they have presented; but their deductions may not always correspond with the legitimate requirements of inductive truth; and it is admitted on all hands, that our advancement in geology must extend very far beyond our present attainments, before we have any right to think about the structure of a theory. Geology was formerly called a "system of paradoxes." Is it consistent with induction, to overlook the *only* authentic record of the infant history of the world, and yet introduce eastern fables, because they happen to exceed the limits prescribed by the Mosaic cosmogony, and dance to the tune of millions of years; and that because such a term of years has been preconceived to be necessary? This takes for granted the thing that remains to be proved, and is in direct variance with the maxims of inductive science. It will be time enough to grant the requirement, when positive and substantial facts shall have *proved it to be necessary;* but we deny the concession on the mere dictum of preconceived opinion, or bold assumption. We cannot establish our premises better than by referring to geologists themselves. Are not the proteus forms of geological speculations, systems of geology, and theories of the world, at this moment, the laughing-stock of well-informed men? Cuvier pays a well merited compliment to Professor Buckland, for steering his bark of observation clear of these whirlpools of fantastic opinions, in which so many have perished. M. Cuvier calls this distinguished geologist, "a philosopher who does honour to geology by precise and consistent observations, as well as by the steadiest opposition to random hypotheses;' and in geology, these 'random hypotheses' have been almost as numerous as the authors who have written on this branch of science. Nothing can be more opposed to true science, than to pronounce on the priority of formation, or the comparative age of rocks, from either their structure or the organic remains they present:—the entire question remains just as it was.' M. Alexandre Brongniart thus propounds his opinion: 'In those cases where characters derived from the nature of the rocks are opposed to those which we derive from organic remains, I should give the preponderance to the latter.' This seems to us to imply an admission, that nothing definite can be inferred from the *nature of the rocks;* moreover, that between the nature of the rock, and the organic remains, there may be a palpable discrepancy; and that these may be even at complete antipodes with each other. The event has proved, from what we have already mentioned, that no evidence as to priority, can be obtained from the nature of the fossil remains displayed in particular strata. In addition to what has been said on this subject, we may further state, that *encrinites*, *entrochites*, and *pentacrinites* are found in clay slate, grauwacke, transition limestone, alpine limestone, lias, muschelkalk, and chalk. It may be reasonably asked, how these three species of fossils could indicate any particular formation, when they are found in so many types and structures of rocks altogether different? If they would go to prove any thing at all, it would be that of a *contemporaneous* formation; but certainly not distinct epochas. The same observation applies to *madrepores*, *belemnites*, &c., which are equally diversified in their abodes. It follows, therefore, that they afford no clue whatever, either as to 'the order of creation,' or priority in the question of the 'epochas of formation.' We find the same evidence when we take up the fossil-bones of quadrupeds, in their more complete and perfect organization. To this interesting topic we shall again recur. We therefore infer as a matter of fact, that the theory of successive development is founded in *error*. Certain organic remains have been considered peculiar to certain formations, at once supplying data to determine the identity of such formations in remote countries, and becoming a chronometer to

determine the relative epochas of formations; but this is altogether illusory; and yet, these have been propounded with an effrontery sufficient to overawe, for a time, the disciple of truth. These errors, though now completely exploded, are still however, by some, promulgated at the present moment as truths. 'It is,' says Mr. Lyell, in a foot note, 'an encouraging circumstance, that the cultivators of science in our own country, have begun to appreciate the true value of the principles of reasoning most usually applied to geological questions.' He then adverts to the expression, *a geological logician*, used by the President of the Geological Society, in an address to its members, and adds:—'A smile was seen on the countenance of some of the auditors, while many of the members, like Cicero's augurs, could not resist laughing; so ludicrous appeared the association of geology and logic.' It is almost unnecessary to say, that, however the doctrine of repeated destruction, and as repeated creation, might coalesce with the slumbers and waking hours of the mythology of Menu, it laid the axe to the very root of the volume of Revelation. Those have been greatly deceived, who expected to see the order of creation registered in the rocks of the globe; who supposed that zoophytes were historic medallions of the most ancient formations; that other rocks, agreeably to their presumed relative age, carried the series from this point upwards, until it terminated in the more perfect types of organization displayed in quadrupeds; and that all these had been swept away before the creation of quadrumanous animals and of man, just as if the destruction of inferior tribes was the necessary pioneer for monkeys and humanity. . . . . Worlds of living beings alternating with worlds of death, destruction and death supervening *before the creation of man and the first transgression*, were the opinions of geologists.'" —pp. 98—100.

"We believe that no quadrumanous animals, such as the ape or monkey, have ever been found fossil in the great formations of the globe; but it by no means follows from hence, that the discovery is not yet to come. Quadrumanous animals are entirely tropical, having their dwelling in trees. One of the most important of recent discoveries in geology, is the fact of the bones of the MAMMOTH having been found at North Cliffe in Yorkshire, in a formation entirely lacustrine; while all the *land and fresh-water shells* in this formation, thirteen in number, have been accurately identified with species and varieties *now existing in that county*. Bones of the bison, whose habitat is now a cold, or at any rate a temperate clime, have been found in the same place. That these quadrupeds and the indigenous species of shells found along with them, had a contemporaneous existence in Yorkshire, (a fact which Mr. Lyell justly considers to be of vast importance in geological science,) has certainly been demonstrated by the Rev. W. V. Vernon, who had a pit sunk to the depth of upwards of two hundred feet through undisturbed strata, in which the organic remains of the Mammoth were found embedded, together with shells, in a deposit which seems to have resulted from tranquil waters. Mr. Vernon considers these phenomena as proving, that there has been but little, if any change of temperature in the climate of Britain since the Mammoth lived there. Dr. Schouw, of Copenhagen, had come to a similar conclusion as to the climate of Palestine, from calculating the mean temperature necessary to the growth of the palm. The date palm is as successfully cultivated now in Palestine, as in the earliest period of which we have any account. The city of palms, or Jericho, was so called from the groves of palms in its vicinity; while pagan historians amply confirm what sacred history has so unequivocally described. Thus there seems no legitimate ground to suppose, either that mammoths were non-contemporaneous with fossil remains of existing genera and species; or that the climate of the globe has materially changed since the era in which mammoths lived. The indiscriminate mixture of the higher types of organization with the lower types of animal formation, bids defiance to their being legitimately considered as a test in the decision of the question of the comparative age of rocks. The date of formations cannot, therefore, be determined from any particular description of organic remains, because the same organic remains are found in other strata and other formations. The obvious inferences from these premises are, that, 1. The theory of the successive development of animal forms has not the shadow of proof; 2. The various types of organization were contemporaneous; and as they now are, so they have ever been; 3. That geological facts, so far from countenancing an entire change of climate, prove the very reverse; and it follows, therefore, 4. That tropical vegetation, and tropical zoology, the organic wreck of which has come from every quarter of the globe, must have been transported by the violent action of the currents of an universal deluge, which has certainly circumfused the globe."—pp. 111—113.

Upon the interesting inquiry respecting fossil remains of MAN, the Author has the following remarks.

"It has often been asserted, that MAN

from never having been found in the state of a fossil, must needs belong to a creation comparatively recent, as the commencement, perhaps, of what Mr. Lyell would call a 'geological cycle;' which, however, we confess our inability to comprehend; and if there is one more decided attempt to strike at the very foundation of Revelation than another, it is this. But it is not more repugnant to Revelation, than to sound philosophy and right reason; nor is there a single fact which can be brought forward to warrant such an assertion. *Suppose* that nothing of the kind had really been found, would it not be rash, in the present infant state of geological science, to infer that such may not be found? And yet, this has been received amongst geologists as a species of *axiom*. When the vast diluvial beds of clay and gravel, and the superior strata in Asia, shall have been explored, it will be time enough to venture on such a conclusion; but to hazard this opinion at present, is of a piece with the sweeping assumptions of geologists from first to last."

"We pity the evasive shifts to which those who reject Revelation are reduced, in considering this question. Let us take Mr. Lyell's remarks. 'But another and a far more difficult question may arise out of the admission that man is comparatively of modern origin. Is not the *interference of the human species* (!) it may be asked, such a deviation from the antecedent course of physical events, that the knowledge of such a fact, tends to destroy all our confidence in the uniformity of the order of nature, both in regard to time past and future? If such an innovation could take place after the earth had been exclusively inhabited for *thousands of ages* by inferior animals, why should not other changes as extraordinary and unprecedented happen from time to time? If one new cause was permitted to supervene, differing in kind and energy from any before in operation, why might not others have come into action at different epochs? Or what security have we that they may not arise hereafter? If such be the case, how can the experience of one period, even though we are acquainted with all the possible effects of the then existing causes, be a standard to which we can refer all natural phenomena of other periods?' Now these are certainly very heavy reasons, and entirely neutralize Mr. Lyell's assumptions; (for they are no better;) while our Author, in these very admissions, becomes suicidal to the whole drift of the argument for which his volume was written. The title of this otherwise certainly interesting work is this:—Principles of Geology, being an Attempt to explain the former Changes of the Earth's Surface, by reference to Causes now in operation.' Let us examine how Mr. Lyell meets his own inferences. 'Now these objections,' says he, 'would be unanswerable, if adduced against one who was contending for the absolute uniformity throughout all time of the succession of sublunary events.' Then follows an assurance, that he is not disposed to indulge in the philosophical reveries of the Egyptian and Greek sects. He, however, says nothing about those of India. Shall we call Mr. Lyell a 'geological logician:' and is this to be accepted as a specimen? If Revelation is to be encountered with this kind of *Logic*, it may be safely met with pity and contempt."—pp. 116—118.

The Author then states the facts connected with the most striking cases of human fossils, for which we must refer to his book. Upon the strength of these facts he contends, in opposition to the mass of geologists, for the equal antiquity of human bones with those of antediluvian animals; and expresses his concurrence with Mr. Granville Penn, Mr. Young, and others, who think that, in addition to partial changes, both ante and postdiluvian, one universal deluge is quite sufficient to account for the facts and phenomena of geology; and that, "to suppose any more, is a positive infraction of Sir Isaac Newton's celebrated maxim, that if one explanation is sufficient, it is superfluous and unnecessary to assume more." He then proceeds:

"Besides the authorities above mentioned, it is cheering to learn that M. Constant Provost, has lately laid before the Academy of Sciences, a treatise on the great geological question,—Whether the continents which are now inhabited, have or have not been repeatedly submerged? This Author maintains firmly, that there has been only one great inundation of the earth; and that the various remains of animals and plants, which have given rise to the supposition of successive inundations, have floated to the places where they are now occasionally found. Every successive investigation, and every new discovery weaken the speculations of geologists; which are, at the present moment, only, at the best, 'a bowed wall and a tottering fence:' and though they may, for a little longer, be able to *satisfy themselves* in the principles of 'geological logic,' we doubt whether they will be able to convince others. None who are capa-

ble of reflecting, will be disposed to abandon Revelation, the proof of which is adamant at every link, for the fooleries of a sceptical geology; and if there are any who, on a calm survey of geological facts, can discover a solitary one counter to the palpable truths of the Mosaic cosmogony, his opinion is at antipodes with our own; —we view things through media that are altogether different."—pp. 119—122.

It has already been stated, that the work, besides its reference to the present state of geology, comprises an appeal, in confirmation of the Scriptures, to other branches of science, to historic fact, to rudiments of tradition, to sculptures, gems, coins, and medals. In addition to the direct confirmation of Scripture facts, the Author argues likewise from the dissipation of those many cherished theories of successive sceptics, which are ever exhaling before the advancing sun of science. Now when we witness, one after another, every theory, however ingenious soever, which has been devised in opposition to the facts of Scripture, proved to be incapable of standing the test of increasing knowledge; when we find them severally, in their day, entertained with all the confidence of scientific certainty, and vaunted as undoubted proofs of error in the word of God, but, by and by, convicted, withdrawn from observation, willingly consigned to forgetfulness, or exciting shame in their former advocates; may we not safely conclude from such repeated failures, that the facts which they were intended to discredit, will defy every future assault? May we not infer this consequence, just as certainly as, from finding that every structure not in accordance with the laws of equilibrium derived from gravity, becomes unstable, and threatens speedy ruin, we feel assured that the force of gravity certainly exists? If, in like manner, every device which contradicts the statements of the Bible, speedily comes to nought, are we not to revere those statements as the truth which finally must prevail? The exposure of those theories, therefore, is justly placed in the work before us, among the demonstrations of the truth of Scripture. They are reductions to absurdity, not less convincing than the most positive proof.

We have dwelt at the greater length upon the volume before us, as being the work of a layman devoted to literature and science, and as it seems, in these times, peculiarly desirable to encourage gentlemen of the Author's character and attainments to come forward courageously, to oppose the growing scepticism of the day,—to detect the sophistries, and to repel the daring insults levelled at the only system of religious truth which ever professed to cheer the heart of man with the substantial hope of a blessed immortality. The work is very miscellaneous, and, we must add, has been compiled without much regard to methodical arrangement. It is, however, full of interesting facts and observations; and one which we can cordially recommend, as adapted not less to please than to instruct and convince. Had it been entitled "Illustrations," rather than a "Demonstration of the Truth of Revelation," the designation would have been, perhaps, not less invitting and more appropriate. The book is got up in a very respectable style, and is embellished with several plates, consisting of fac-similes of the various existing monuments to which the appeal is made, and comprises much valuable matter in a convenient compass.

Literary and Philosophical Intelligence, etc.

The Moon.—The substance of the moon is more known to us than that of the brighter luminary. Its volume is forty-nine times less than the volume of the earth. There is ground of supposing that all is solid at its surface, for it appears, in powerful telescopes, as an arid mass on which some have thought they could perceive the effects, and even the explosions, of volcanoes. There are mountains on the surface of the moon, which rise to nearly the height of three miles, and it has been inferred, that it has deep cavities like the basins of our seas. Caspian lakes have been supposed in it. But it has either no atmosphere, or it is of such extreme rarity, as to exceed the nearest vacuum we can produce by our best constructed air pumps; so that no terrestrial animal could breathe alive upon its surface. If, then, it be inhabited, it is not by beings who have bodies like either men or any of our animated race. The lunar population must be of a far more aerial nature than our present selves; or our most delicate fellow-creatures. Only sylphs, spirits, or angels, suit such an ethereal medium.

It has a great number of invariable spots, which prove that the moon always presents to us the same hemisphere, and revolves on its axis in a period equal to that of its revolution round the earth. Its dark and bright parts have given rise to the idea that it has seas, islands, and continents; but it is now doubted whether it has any water at all; and it has been supposed that, if it had any oceans, the superior attraction of the earth, especially when in conjunction with the sun, would draw the aqueous fluid into a deluge over a large part of its surface. The light of the moon is at least 300,000 times more feeble than that of the sun. From this inferiority, the lunar rays, when collected in the most powerful mirrors, produce no sensible effect on the thermometer. Indeed, they seem to have a cold producing agency, according to the experience of practical men, though philosophers have not yet ascertained the fact by their direct experiments. That they have a peculiar and salutary influence on the animal frame, appears to have been actually experienced by some of our countrymen. Other nations declare the same.

Its peculiar effects have been so often observed in mental derangement, that this malady has been named lunacy from them, and medical men, experienced in such cases, have assured me, that in many there is a visible excitement at the changes of this luminary. Atmospherical changes from it have been also asserted. We learn from Plutarch, that the ancients believed the moon to produce many singular results, which he enumerates. Hence, however beautiful and interesting the moonlight scenery of both heaven and earth is felt to be by all, it will always be wise to recollect that the night is our natural and appointed season of retirement and repose.—*Sharon Turner's Sacred History of the World.*

Dykes of Holland.—Enormous mounds of earth are piled up as barriers against the encroachments of the sea, which, at full tide, rises, in some places, forty feet above the level of the land. The fortification of this country against the water, was undertaken as early as the time of Claudius Drusus, who constructed the first of the dykes, that form the bulwark of the Hollanders; which have ever since been the wonder of Europe, and a lasting monument of industry and perseverance. As we walked at the foot of these artificial mountains, gradually sloping to its summit, where the breadth is about thirty feet, the sea was washing its opposite side far above our heads. There was something in the sounds of the waves, and the thought of their elevated proximity, which inspired a fear that they might involve us in destruction, by breaking down the "tall rampire" that

> "Spreads its long arms against the wat'ry rear."

But this fear was momentary, and yielded to admiration, as we contemplated the strength and skilful design of the dyke. —The dykes vary in size and elevation according to their situation.—Formed of stones and adhesive soil, they are planted towards the sea with reeds, which collect the sand that is thrown up. Thus receiving an annual accession of matter, the original structure is protected, while its breadth and stability increase. Where more than usual danger exists, a second and interior dyke is raised to secure the country in case the outer one should give way. The two are made parallel, and the intermediate space serves as a channel, commanded by sluices, to carry off an occasional flood; or, as on one occasion, to inundate an hostile army. The plains thus snatched from the legitimate dominion of the sea, are intersected by canals and fortified with locks. These, by a happy contrivance, allow the superfluous water to flow into the ocean, while the efforts of the intrusive waves only serve to close more firmly the barriers.

Death of the Rev. Dr. Adam Clarke.—From the London Christian Advocate.—This melancholy and unexpected event occurred at a ¼ past 11 o'clock on Sunday night, (26th Aug.) and was occasioned by the mysterious disease of which so many of all classes have already fallen a sacrifice. The venerable Doctor was expected to preach at Bayswater on Sunday morning, and, as usual, a large congregation assembled to hear him; but while they were lost in conjectures as to the cause of their disappointment, intelligence arrived that he had been suddenly taken ill, and was not expected to survive the attack. Mr. Walmesly preached in his stead, and alluded to the circumstance in an affecting manner. The gentleman to whom we are indebted for our information, Mr. Thurston, of Catherine street, Strand, who had been long favoured with the Doctor's friendship, had gone to Bayswater, expecting to hear him, and, on learning that he was seized with cholera, immediately went to Mr. Hobb's house in Bayswater, where Dr. Clarke was staying, and remained with him until nearly noon, when he started in a chaise to Heydon hall, the Doctor's own residence, for Mrs. Clarke, who returned with him about half past five, and found her husband breathing with great difficulty. It appears that the Doctor had been relaxed, as to his bowels, for a week past; and that he was attacked with alarming symptoms about six o'clock on Sunday morning, when he desired Mr. Hobb's servant to call her master, who immediately obeyed the summons. In a short time Mr. Greenly (the son of a Methodist minister,) Mr. Clarke, (the Doctor's nephew,) and Dr. Wilson, a physician, was in attendance. On returning to bed, he told Mr. Hobbs that "he thought he should die," on which that gentleman recommended him to put his trust in his Saviour: the Doctor replied that he had done so already. All that could be done by the united skill and exertions of the medical gentlemen in attendance was effected, without affording any prospect of recovery. The Doctor said very little, being greatly exhausted. Indeed, he was at times insensible, as was evinced by his occasional questions and observations, such as, "What do the Doctors think of me?" "Have they bled?" "Rub my legs." His sons, Theodore and John, and his daughter, together with his afflicted wife, were present at his death. Doctor Clarke's remains were interred at the City Road Chapel, on Tuesday, at 12 o'clock.

The Dahlia.—This beautiful flower is a native of Mexico. It is so named after Andrew Dahl, a Swedish botanist, but is also called the Georgiana, from Georgi, a Russian traveller. The latter name is used by European continental writers, and is also adopted by Sweet, in his Hortus Britannicus.

The plant was introduced into Britain about 1804, by seeds sent from Madrid, by Lady Holland, but was little cultivated there until after the peace of 1814. Within the last five years, numerous varieties of the most desirable kinds have been brought into the United States, and they are found to grow with the greatest luxuriance in and around our city. Both seeds and tubers, planted during the last spring, have produced flowers of the most perfect form and brilliancy of colour; from the purest white, yellow and scarlet, through every variety of shade, to the deepest purple.

Portland, Sept. 27.—*Another Slide.*—We understand about three acres of land on the bank of Presumpscot River, below Rice's Bridge in Westbrook, yesterday took a slide into the bed of the river, entirely filling the channel. Last year a slide of about an acre went into the river near the same place, which was washed away by the current. Whether the river will again undertake to clear out its channel, or travel round the obstruction remains to be seen.

American Natural History.—We have just seen "A Monograph of the Trilobites of North America—by Jacob Green, M. D." which strikes us as something novel, and which will certainly be very acceptable to scientific gentlemen, who are forming cabinets for the illustration of the natural history of our country. Each copy of Dr. Green's work is accompanied by thirty-six accurate and beautifully coloured models—these identify the species described in a much more satisfactory manner than any copperplate engravings, and they furnish the possessor with a beautiful collection of rare American fossils, which can be obtained in no other way.—*Daily Advertiser.*

Autumn Strawberries.—In addition to the facts heretofore stated in relation to strawberries borne this fall, we are furnished with several others, the most prominent of which is, that for several days past—say from September 29th to October 3d—fine large garden strawberries have been sold in the Baltimore markets at twenty-five cents a quart.—Richard Harwood, Esq. of Annapolis, has also gathered some very fine ones.—*American Farmer.*

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from p.* 418.)

The subject of extending the circulation of the Scriptures among the Roman Catholics of Wurtemberg, formed an important feature in the deliberations held with the friends of the Society in Stuttgard, and Dr. P observes:

"I have obtained a list of the names of fourteen pious ministers and laymen, distinguished for their exertions in promoting Christian objects, in the respective districts throughout the kingdom, whom I now intend, if possible, to employ in distributing the New Testament among Roman Catholics. This measure is rendered more necessary, on account of the former grants of our Society for the Catholics in Wurtemburg having been almost exclusively for the use of the schools, so that until now comparatively few copies are to be found in their families."

On his way home to Frankfort, Pfortzheim was visited, and Dr. P. writes:

"There also I visited Pastor Lindenmeyer, who has been engaged for many years past in promoting our object, and he has given me the names of twelve Evangelical ministers throughout the states of Baden, whom I intend, if possible, to engage in a more active distribution of the Scriptures in their respective spheres, as the Baden Bible Society seems to have fallen into a state of inactivity."

Your Committee are not without hopes, that as the result of the journey, effective measures will be taken for introducing many copies of the Scriptures into parts of the continent heretofore almost inaccessible to the Society's exertions, and from which the most painful accounts have been received of the extreme difficulty of obtaining the Sacred Scriptures.

Of his second journey Dr. P. gives the following account:

"I have, during the last month, made a tour of upwards of 500 English miles in the states of Hesse Cassel, Westphalia, the Prussian provinces of the Rhine, and the states of Nassau, during which I have visited more than twenty of our correspondents and Societies, examined into their operations, encouraged them in their benevolent labours, and promised new supplies where these were required. But in this tour—a considerable part of it in places where I had never been before—I have found it no easy task to meet with individuals possessed of a sufficient degree of love and zeal for the Biblical cause to enable them to become efficient labourers in it, in conformity to our rules. However, we have done what we could to warm the zeal of our old friends, engage new ones, and make them all sensible of the great importance of placing the word of God in thousands of families, who are still destitute of this only sure guide to peace and happiness in time and in eternity."

Among the new openings that have been formed by Dr. P. during the year, that at Hanau may be mentioned as very interesting. The gentleman alluded to had manifested the same activity in a former sphere of exertion.

"Mr. Wach, provincial secretary, waited upon me some time ago, and expressed his earnest desire to do something for introducing the Scriptures into the schools of that province, which contains a population of 47,000 souls. His influence, as an officer under government, enables him to effect this desirable work the more easily. He is but recently come to Hanau, and had formerly exerted himself, in connexion with Mr. Stockfield, in the province of Fritzlar, in the same cause. I have therefore placed 300 Bibles and 350 Testaments at his disposal to begin with for distribution, upon the general principle of our grants."

In Hanover, also, a pious nobleman has cheerfully promised assistance. The missionaries connected with the Society for Promoting Christianity among the Jews, have aided in the circulation of the Scriptures, and have been furnished with supplies.

A few specimens may now be given of your Agent's correspondence with individual friends of the Society in different quarters of

Germany. Bishop Fabricius has been supplied with 1000 English, 250 Bohemian Bibles, and 500 Bohemian Testaments. In BOHEMIA great difficulties exist in the way of circulating the Scriptures; but Bishop Fabricius writes:

"The information which has already reached me from Bohemia, and which I continue receiving, is to the following effect, namely, that there is a general desire after the word of God in Bohemia, and that the people are rejoiced whenever they have an opportunity of satisfying it. 'Come over and help us,' is the constant cry from that country; and though we are prohibited from so doing, we endeavour by every means in our power to convey the living word of God into their hands."

Mr. Otto, of COSEL, Silesia, has received a considerable number of Catholic Testaments, and writes,

"That the circulation of the Polish Testament is going on briskly in Upper Silesia, notwithstanding there are those who use their utmost endeavours to prevent the people from perusing the Scriptures; but it is out of their power: Upper Silesia is now infected, and the reading of the Bible will prosper in it, and bring forth good fruits. This book, which gives the knowledge of salvation, is now introduced into many schools, and the children are actively engaged in committing parts of it to memory."

Another nobleman in Silesia has furnished a voluminous account of the distribution of 1500 copies.

The good effects arising from the circulation of the Scriptures, is frequently noticed in Dr. Pinkerton's communications, and in those of his correspondents; and your Committee have much pleasure in proceeding to lay before you a few extracts of letters bearing upon this important subject, premising, however, that they feel that the duty of the Society would be the same, were they to receive no such encouragements, but merely to learn that the copies had been received and distributed; that in many instances they had been accepted with gratitude by the poor; and that many of them have prayed for a blessing on the Institution which has supplied them. One correspondent says:

"If in this district, and more particularly within the last few years, a greater degree of hunger after the word of God, than perhaps in most parts of Germany, has been awakened; and if in some individuals belonging to our congregations here, more especially towards the close of the last and the commencement of the present year, such remarkable and cheering fruits of the Divine word, and of an evangelical preaching, have been manifested, as are scarcely elsewhere to be met with on the continent, I feel confident in the faith and love of the members of the British Bible Society, that it will be gratifying to them to learn, that the Lord of the vineyard has also privileged them to contribute towards the advancement of this work."

In another letter, after mentioning several instances, which have recently occurred, of evident benefit having been derived from the perusal of the Scriptures, Dr. Pinkerton adds:

"These are certainly interesting facts, and since the days of the Reformation have seldom occurred; and we have good reason to believe, that the hundreds of thousands of copies of the Scriptures which we have circulated among the Catholics of Germany, will, ere long, produce many such crops as are now being reaped on the fields of Carlshuld."

Your Committee do not forget the simple character of the Institution; but as the narrative, from which the following are extracts, is matter of notoriety, the author himself having published a detailed account, they cannot withhold such interesting statements from the Society.

"Many adults and married persons learned to read, in order to make themselves individually acquainted with the word of God. Very many learned whole chapters, or such single verses by heart as had proved of great edification to them, and committed the Epistles and Gospels in the church services to memory. The whole day they carried their New Testaments about with them; and whenever they could rest a few moments from their labours, they eagerly took them out, and edified themselves in the perusal of them. In most families social worship was introduced; and on all such occasions a portion, or even whole chapters, of the New

Testament were read. In fine, the word of God had acquired a high and divine importance in their eyes, and every one was glad and eager to possess it.

"The written word of God, and the preaching of the Gospel, now became of primary importance to them; and they found it to be daily more valuable, more consolatory, and more indispensable to them. The Bible was their favourite book of reading, and their sole guide and director in faith, doctrine, and conduct. They proved every thing by it, and rejected whatever did not accord with it. The number of those who inquired after the word of God daily increased. My stock of Testaments was several times exhausted; but, at my request, the venerable British and Foreign Bible Society always sent me fresh supplies.

* * * * * * * * *

"This event* is mainly and principally the fruit of the distribution of the Sacred Scriptures, and affords a conclusive proof of the blessings which in these days attend the Bible Societies. And, oh! may the friends of the Lord in England regard the result as the most acceptable thanks which we can offer for their generous and benevolent grants of the word of God, so affectionately and so disinterestedly bestowed upon the poor people of Carlshuld. Many were the prayers which were offered up, with tears of gratitude, to the Lord by them in behalf of their generous benefactors; and the Lord will graciously listen to the earnest entreaties of his children, and pour out the choicest blessings of his Divine grace upon our distant friends!

"May the friends of the Lord also not be weary in disseminating richly the word of God among the Catholics in Bavaria! I am fully convinced, that in due season, it will, by the blessing of the Lord, produce fruit a thousand fold. By the distribution of the sacred volume in the fens of the Danube alone, and the neighbourhood, you have enabled several hundred persons to attain to the possession and enjoyment of the grace and truth of the Gospel; and there are still some hundreds who are powerfully laid hold of by the same grace and truth, yea, are convinced of the same, but yet do not possess the requisite courage, in spite of ridicule, contumely, and persecution, openly to declare themselves in favour of it. The Lord, however, who has begun the good work in them, will complete it: he will inspire them with courage and cheerfulness, openly and without hesitation to range themselves on his side. Let us, therefore, beloved friends and brethren in the Lord, not desist in our labours in the work of the Lord, but let us undauntedly and with alacrity continue to sow the seed of his holy word, wherever we find an opportunity for so doing; and where this is wanting at present, let us not be weary in praying to the Lord that He may himself open new channels for the dissemination of his word!

And, O Lord! be pleased to unite thy Spirit with thy word, so that he may accompany it with a vivifying power to the hearts of all who receive it, and so that the whole world may with gratitude know and confess that there is salvation for us in none other save in thee, the Son of God, who wast crucified, dead and buried, but art now risen, and reignest in heaven for evermore!"

Your Committee now proceed to a brief notice of the various Bible Societies on the continent with which your Agent has corresponded, and which have been furnished with the Scriptures from Frankfort, or, as in some few instances, direct from London.

The Bible Society formed in Alsace in 1830, have received 500 copies. Its distribution in two years have amounted to 1100. Its friends furnish the Scriptures to Protestants, Roman Catholics, the soldiery, and more particularly travelling mechanics.

The Carlsruhe Ladies' Association is extending its useful labours, according to its means, to the surrounding country. The Marburg Society has issued, since the time of publishing its last report, 463 copies.

The Waldeck Society has distributed about 2000 copies, in a population consisting of 52,000 souls. 200 Bibles have been granted to these friends. The Secretary of the Lubeck Society expresses a confident hope that their operations for the spiritual benefit of others are improving. The Lubeck Society has issued in the whole 5771 copies, and its last report mentions some pleasing evidences of the good resulting from their distributions. At Rostock, a fire having occurred, in which several copies of the Sacred Scrip-

* 690 persons in this place have formed themselves into a Protestant church.

tures fell a prey to the flames, they have been replaced by a fresh supply. The issues of the Rostock Society amount to 11,879 copies. To the WURTEMBURG Society, at its earnest request, 1000 Testaments have been voted, and Mr. Gundert of Stuttgard having furnished an account of a former supply, 300 copies of Van Ess's Testament have been placed at his disposal. The issues of the Wurtemburg Society from its commencement, amount to 234,774 copies.

The BAVARIAN Society states its distributions to have amounted to 3130 Bibles and 374 Testaments. A supply of 500 Testaments has been granted to it. The SAXON Society is carried on with considerable success, having issued during the year 3940 Bibles and 402 Testaments.

The NEUWIED Society has issued 814 copies during the year, and showed your Agent a list of 50 families, in a single village, which had been found without the Scriptures. At BONN, Professor Scholtz has taken charge of 400 copies of Van Ess's Testament for distribution among the Catholics, and 100 Hebrew Bibles and 50 Greek Testaments have been voted for the poor students in the university.

The COLOGNE Society has received fresh supplies from Frankfort of 500 Bibles and 1570 Testaments, and remitted 50*l*. There have likewise been forwarded from London, 1000 pocket Testaments, to meet an extraordinary demand which has arisen among the Saxon troops stationed in that city. Of this desire Mr. Stockfield, a missionary residing there, writes:

"The desire after the New Testament is, at present, in this country very great among the many thousands of soldiers that are now here, chiefly from countries in which Bible Societies have yet done but very little. Thus the Lord has now opened a door before us for the circulation of his word, even in those countries where till this time but very little or nothing could be done; but the stock of the Cologne Bible Society is now quite exhausted, and thus we need very much to be, *as soon as possible*, assisted, and furnished with new supplies."

The same gentleman writes respecting the schools for which a portion of the above supplies were destined:

"The word of God is lately desired for all the schools in the Kreis Wolfhagen, and in the Kreis Rotenburg, in the country of Hessen. Now, the Berg Bible Society has sent 700 copies to the Kreis Wolfhagen for the schools; but for the 62 schools (some of them are attended by 150 children) in the Kreis Rotenburg, not a copy is yet sent. Besides this, the Rev. Mr. Busch at Lohlback in the Kreis Frankenberg, has requested 540 copies of the word of God for many schools in that district, and to him also not a copy has yet been sent."

The BERG Bible Society at ELBERFELD, has been furnished with 450 Bibles and 1998 Testaments, and has remitted 60*l*. Its issues in the year amount to 8624. Colporteurs have been employed with much success. The friends write:

"In the mean time, we continue to receive, through our colporteur, the most cheering intelligence from the districts of Upper Berg, Nassau, Lugen, Witgenstein, Berlonburg, and other parts, proving to us that the hunger after God's word is very great, while, at the same time a grievous want of Bibles prevails in the Protestant countries. A fresh door has also been opened to us in the district of Treves, on the mountains of the Hundsrucken, bordering on the frontiers of France, for introducing into that benighted country the living word of God which lighteth every man."

Professor Tholuck, of HALLE, has received a further supply of 66 Hebrew Bibles, and 100 German Bibles and Testaments. The Bibles formerly granted have been, he says, without exception, sold; nor have they, he adds, been unaccompanied with the blessings of the Lord. The association at BUCHWALD, under the presidency of the Countess of Reden, has been furnished with 250 Bibles. The BUNTZLAU Society has received 100 Van Ess's Testaments. To

Breslau 500 have been forwarded. The Posen Society is in a state of considerable activity, and has circulated during the year 1699 copies. They have solicited further help, and 410 Bibles and 1100 Testaments have been granted. The Memel Society has applied for and received 400 Lutheran Testaments.

A member of the Committee of the British and Foreign Bible Society, in a letter to the Treasurer of the Philadelphia Bible Society, of the date of 23d July, ult., communicates the following interesting information.

"Of the character of the late annual meeting of the British and Foreign Bible Society, you will have seen something in the printed sketch of the speeches contained in the monthly extracts: its contrast with that of the preceding year was most striking, affording a delightful manifestation of Christian principle and Christian feeling, on the simple object of Bible circulation, in which the followers of Christ may rejoice to co-operate with the whole family of man. Many wanderers have been brought back, and others that were hesitating, have been confirmed in the great principle of the society, acknowledging the correctness of a steady adherence thereto at all hazards. The good hand of our God has thus mercifully interposed on behalf of the society, in the season of apprehension, and to his name be all the glory.

You will be aware of Mr. James Thomson having some time since gone to visit the West Indies on behalf of the Bible Society: in Antigua his endeavours have been peculiarly blessed; no less than twenty associations having been established amongst the slaves on different estates, with the full approbation of the proprietors. In one of the societies are upwards of 500 members, whose united contributions on one occasion were $120, for the benefit of their destitute fellow slaves. In Nevis, St. Kitts and Montserrat, also something has been done to promote Scripture circulation; and even in Guadaloupe and Martinique, to promote the same object, through the booksellers.

Dr. Patterson has been for some time past engaged for the Bible Society, on a journey through Sweden and Norway, with a view to reanimate the societies in those parts, and to promote a more extensive circulation of the Scriptures, *without the Apocrypha*, wherever it could be effected. In parts where the poor are very destitute of the word of God, this is likely to be the case to a considerable extent, at very reduced prices, or gratuitously, where needful; and even amongst the adherents to the Apocrypha there is, in many instances, found a disposition to co-operate for the benefit of the poor and destitute.

Amongst the Catholic population in Bavaria, within the last sixteen years, 20 editions of Gosner's New Testament have been printed and circulated, to the extent of 160,000 copies. In France the distribution amongst the Catholicks is still progressively increasing: the first quarter of the present year the return was 50 copies of the New Testament, and the second quarter it exceeded 60, with a growing demand from extensive districts throughout that long neglected land, where the moral effects are becoming silently, but powerfully, apparent, to the joy and encouragement of many benevolent persons who are actively devoting themselves to promote the circulation. Some instances of a very affecting character are communicated from time to time.

The late appointment of a bishop to India has afforded great satisfaction to the friends of Christianity, the Rev. Daniel Wilson, not only possessing eminent literary attainments, but being an eminently pious and devoted minister of Christ, and active worker with Bible and Missionary societies in his native country, for the last 25 years. He goes out attended by the benedictions and prayers of every denomination; and it is hoped he will be spared for extensive usefulness in India.

Mr. Cresson is actively exciting an interest in the American Colonization Society; and by many amongst us it is viewed with much favour. Mr. Clarkson, the great friend of Africa and of the negroes, has addressed to him a most valuable letter on the society, which will no doubt be published with you, and may produce some important effects on the publick mind in forwarding its great object.

It also appears from the "Monthly extracts of Correspondence," for August, ult., of this society, that application had been made for 10 Arabic Bibles and 50 Arabic New Testaments, to be sent by the expedition about to proceed up the river Niger, under the direction of the Landers, who have lately returned by that river from the interior of Africa. These Bibles and Testaments are intended for the kings and princes of the Af-

rican tribes of the interior, many of whom can read the Arabic language.

DOMESTICK.

American Board of Commissioners for Foreign Missions.

The annual meeting of the Board was held on Wednesday the 3d inst., in the Murray Street church, New York. The following members of the Board were present.

Hon. John Cotton Smith, President, Hon. Stephen Van Rensselaer, Rev. David Porter, D. D., Rev. Archibald Alexander, D. D., Rev. Calvin Chapin, D. D., Hon. Jonas Platt, Rev. Samuel Miller, D. D. Rev. Thomas M'Auley, D. D., Rev. Lyman Beecher, D. D., Rev. Leonard Woods, D. D., Rev. William Allen, D. D., John Tappan, Esq., Rev. Warren Fay, D. D., Hon. Nathaniel W. Howell, Rev. Justin Edwards, D. D., Rev. Benj. B. Wisner, D. D., Eleazer Lord, Esq., Henry Hill, Esq., Rev. Gardiner Spring, D. D., Rev. Eliphalet Nott, D. D., Rev. N. S. Beman, Rev. Wm. M'Murray, D.D., Rev. Thomas DeWitt, D. D., Hon. Theodore Frelinghuysen, John Nitchie, Esq., S. V. S. Wilder, Esq.

James Farish, Esq., of Bombay, was elected a correspondent member of the Board, and 14 others, from different states in the American Union. From the New York Observer we make the following extracts.

Donations from the Bible and Tract Societies.—The Board acknowledge, with gratitude, the donation from the American Bible Society, of $5,000 for printing the Scriptures in the Mahratta language at Bombay, and $5,000 for the like object in the language of the Sandwich Islands; and the donation from the American Tract Society, of $2,600, for printing Tracts in Bombay, Ceylon, Southeastern Asia, the Mediterranean, and the South Sea Islands.

The Imprisoned Missionaries.—The committee to whom was referred the memorial of the Prudential committee, claiming the protection of the United States' government for the missionaries and property of the Board at the Missionary stations among the Southwestern Indians, reported a series of resolutions, which were adopted. In these resolutions the Board express their approbation of the memorial and proceedings of the Prudential committee in relation to these subjects, and also of the measures adopted under the sanction of the Prudential committee by Messrs. Worcester and Butler, for bringing their case before the Supreme Court of the United States. They also express their satisfaction in view of the decision of that high tribunal, and instruct the Prudential committee to adopt such other measures as they may think expedient for protecting the persons and rights of the missionaries. They declare their continued confidence in the imprisoned missionaries, and their fraternal sympathy with them in the painful separation from the Christian privileges, their families, and their missionary labours, and in the protracted and illegal imprisonment to which they have been subjected for more than a year; and in conclusion commend them and their bereaved families to the prayers of the friends of missions throughout the country.

Publick Meetings in New York and Philadelphia, in May.—The Prudential committee were instructed to confer with the auxiliary society of New York and Brooklyn on the subject of holding a publick meeting in behalf of foreign missions in New York during the week of the religious anniversaries in May, and also with the auxiliary society of Philadelphia, in regard to a similar meeting in that city during the week of religious anniversaries there in the same month.

The next annual meeting of the Board is to be held in Philadelphia on the third Wednesday of September, 1833, at 10 A. M. The Rev. Dr. M'Auley was appointed to deliver the sermon, and the Rev. Dr. M'Murray his alternate.

FOREIGN.

We have received from the Rev. Mr. William Ramsey, missionary of the A. B. C. F. M. at Bombay, a pamphlet neatly printed at the American mission press in that city, which we shall give entire, except the tables at the close. The statements of this publication are full of interest. Since its publication, the mission has sustained a great loss in the death, by cholera, of the Rev. Mr. Harvey.

A BRIEF VIEW OF THE AMERICAN MISSION AT BOMBAY, FOR THE YEAR 1831.

The following sketch of the operations of the American Mission in Bombay for the past year, is respectfully submitted to its patrons and friends, and to all who feel interested in efforts to extend the blessings of Christianity to the native population of India. Knowing that the preaching of the gospel has, in every age, been blessed above all other means for reclaiming men from their errors, and bringing them to a knowledge of the truth, we regard it as holding the first place in our labours, and devote to it as much time as our circumstances and engagements will admit. In the Chapel in Bombay we have two services in the native language every Sabbath. The number who attend the morning service varies from 60 to 120. Most of these are individuals who are in some way connected with the mission as teachers, scholars, and persons employed in our families, or in the printing office. We have, however, generally the satisfaction of seeing some strangers present, and also not unfrequently a considerable number who formerly belonged to our schools, but are now engaged in various kinds of business for a livelihood. On Sabbath afternoon the boys of the first and second classes with the teachers of all the schools in Bombay connected with the mission, meet in the Chapel, when they read some chapter, assigned as their lesson on the previous Sabbath, and are examined in respect to its meaning. They are also examined in the commandments, and a catechism containing the principal doctrines and duties of Christianity. An address is then made to the boys, the teachers, and others who may be present, and the meeting is concluded by prayer. A meeting is held at the chapel on every Tuesday expressly for the religious instruction of the teachers. This meeting is attended by as many of the larger girls of the female schools as can be induced to come. The chapel is open daily for the religious instruction of all who call for that purpose and to receive Christian books; the reading and expounding of the Scriptures and prayer in Mahratta is attended daily at 9 o'clock, A. M. for the benefit of those employed in the printing establishment, and others who may be disposed to attend. We are also in the habit of daily imparting religious instruction to all classes of the native population as we may have opportunity, by preaching, conversation, and the distribution of the Scriptures and tracts. For this purpose, several short tours to the large villages on the continent have been made, and two of our number spent several weeks in the Deccan on a tour to Ahmednuggar by the way of Poonah returning by Joonnur and Kallian. The schools for boys now connected with the mission are 21, containing over 1600 children. One fourth part of these can read the Scriptures and other printed books fluently and intelligibly. Most of them can repeat from memory a catechism of 16 pages containing the principal doctrines and duties of Christianity, and have acquired a knowledge of arithmetic as far as is required for the transaction of ordinary business. In most of these schools are a few girls.

Of schools exclusively for girls, we have now 12, containing upwards of 300 children. The proportion of them who read intelligibly is nearly the same as in the boys' schools. Some of the larger girls have learned to do plain needlework, &c. But as the custom of the country places this kind of work principally in the hands of men, and the forms of dress in common use among women require little aid from the needle, the children are not much encouraged by their parents, nor do they see sufficient prospect of advantage to excite much desire for becoming acquainted with this kind of work.

A few years ago it was generally regarded as a thing quite impracticable to introduce female education into India, and though the experiment has succeeded beyond the expectation of those who were acquainted with the difficulties to be encountered, and a change in feeling and opinion is seen to be gradually taking place among the native population, yet the education of females is esteemed of little importance by those who think most favourably of it, while many, (and those not uncommonly persons of much influence from their rank and learning) retain their prejudices in full force. This is clearly seen in the opposition and reproach which the teachers, though generally of the bramhun caste not unfrequently endure, on account of their employment. For these reasons, though we regard the cause of female education as firmly established and continually making progress, yet the state of particular schools is sometimes for months together quite variable and fluctuating. It has been our practice not to commence a school in any place without previously ascertaining as far as practicable, the character of the people, and their feelings on the subject. And when a school has been commenced and expense thus incurred, we do not think it expedient to abandon it on account of any difficulty that may arise, unless we become satisfied that a school cannot flourish there until prejudice shall subside, and the feelings of the people shall change. In a few instances we have with much regret seen some schools, after continuing a short time, decline under circumstances which made it clearly expedient to discontinue them; but most of the

female schools have been continued from their first commencement, and their state at the present time is such as to afford encouragement to perseverance in exertions to raise the females of India from their present degraded state to the rank they hold in Christian countries.

The expense of the boys' schools exclusive of books, has been 2,585 rupees. Of the girls' schools 2,188½ rupees.

Our printing establishment is principally employed in printing for religious societies, and in doing work of a miscellaneous kind for the Government and for individuals. During the year past the mission have reprinted an edition of 1600 copies of a work containing 160 pages 8vo. in English and Mahratta which was originally composed by the Rev. G. Hall, and designed to assist natives in learning English, and Europeans in learning Mahratta. The subjects treated of in this work are principally of a religious kind, and it appears well adapted to be useful to the native population. We have printed several smaller religious books for gratuitous distribution and for the use of our schools.

Three persons have been added to the church by baptism during the year. The first of these is of the Mahratta caste, and was baptized in March. His name is Moroba. Previously to this he had been a teacher of one of the boys' schools for several months, and had been apparently for most of the time a sincere inquirer after the truth. His only child, a girl four years old, was baptized at the same time. He continued his school for several months after his baptism. He suffered much, however, from the persecution and ill-will of the people around, and as the school was becoming small, and opposition seemed to be rather increasing, it was thought expedient that he should leave teaching for some other employment, which he accordingly did.

Another of the persons baptized is of the Bramhun caste, whose name is Babjee. He had been employed as a pundit by different missionaries for several years. He had acquired considerable knowledge of Christianity, and in conversation his mind had often appeared to be labouring under a conviction of its truth too strongly to be concealed by any effort on his part. It was evident, also, that his confidence in Hindooism was nearly gone, and he seemed likely soon to become sceptical in respect to religion of every kind. In October, his conviction of the truths of Christianity much increased, and he soon expressed his wish and determination openly to confess it. Having continued for some time to give increasing evidence of the sincerity of his profession, and of the genuineness of his faith, he was baptized in the chapel, in the presence of a large number of natives, on the 20th of November.

Babjee had never been married, but had lived illicitly for several years with a widow of his own caste. It is well known that marriages among the Hindoos generally take place when the parties are quite young,* that it is wholly the act of the parents, and when a bramhun dies, whatever may be the age of his wife, she can never again enter the married state. The female referred to was one of this unhappy class whose husband, dying before they had lived together, left her to a life of solitary widowhood. As Babjee's mind became more impressed with the truth of Christiantity his connexion with this person was broken off, and for some time previous to his being baptized, he appeared uniformly to have just views of the impropriety of such conduct. His affection for her, however, still continued. He viewed with much anxiety the state of destitution and exposedness to temptation in which she was left, and was tenderly affected with the remembrance of the promises of mutual fidelity, which were made at first between them, and to which it is believed both had adhered. These feelings he communicated to some of his Christian friends, and expressed a wish that, if it would not be inconsistent with the precepts of Christianity, they might be regularly married. She was also found on inquiry to be desirous of doing the same. She had acquired considerable knowledge of Christianity, and was prepared to renounce idolatry with all its ceremonies. She was ready also to promise attendance on such means of religious instruction as might be within her reach, and to conform to the precepts of the gospel as far as she understood them. These circumstances, considered in connexion with their former acquaintance, (which had been illicit only because the rules of caste which they now renounced would not allow of their being married according to the Hindoo custom,) were thought to furnish sufficient reason to comply with their wishes, and they were married according to the Christian form in the chapel where he had been baptized. A large number of natives assembled to witness so novel a scene. All present appeared to look on with much interest, and some expressed their surprise at the simplicity, appropriateness, and solemnity of the marriage ceremony, and also at the duties of the married state as then illustrated and enforced. All so different from the tedious, unmeaning rites, and noisy revelry which usually accompany native weddings.

At the time Babjee was baptized, the same ordinance was administered to a woman of low caste, named Gopee. She is nearly blind, and is one of the inmates of

* The shastrus say that the daughters of bramhuns must be married before they are ten years old. They are commonly married before that age.

the asylum for the native poor. Previously to the establishment of that Institution, she had subsisted for several years, chiefly by begging, and had acquired considerable knowledge of the doctrines and duties of the gospel at those places where religious instruction had been imparted to those who assembled to receive rice. Several other persons profess to be inquirers for the truth; but we have so often hoped for better things from those making such professions than we eventually found, that we find it necessary to proceed with much caution while we would earnestly supplicate wisdom from above to guide us.

Since the year began we have been called to mourn the death of three of our associates in labour. Mrs. Allen died on the 5th of February; Mrs. Hervey on the 3d of May, and Mr. Garrett on the 16th of July. By these dispensations of Providence, we feel ourselves admonished to be diligent and faithful in the cause of our Redeemer. But though we much feel the loss which we have sustained in their death, yet we have not mourned as without hope. They had been for many years the professed followers of Christ. Their hope in his mercy supported them in the hour of trial, and cheered their hearts in the view of death; and we rejoice in the assurance that they have gone to be forever with the Lord, and to behold his glory.

In March the mission was strengthened by the arrival of the Rev. Messrs. Hervey, Ramsey, and Read, with their wives,* from America. In October, Mr. and Mrs. Graves returned from the Neilgherry Hills to Bombay. Mr. G.'s health has been much improved by his residence in that place. In the same month, Mrs. Garrett and her two children embarked for America. Her health had been feeble for some years, and her children also were evidently suffering under the debilitating influence of the climate.

The mission having been strengthened by the above mentioned missionaries from America, and also by the return of Mr. and Mrs. Graves to Bombay, it was thought expedient to form a new station; and after looking at several places, and making inquiries of friends who are extensively acquainted on this side of India, we fixed on Ahmednuggur as the most eligible situation. Accordingly Messrs. Graves, Hervey, and Read, left Bombay in December, and proceeded to Ahmednuggur, which it is expected will be permanently occupied as a mission station.†

In review of the year now closing, while we see abundant cause for mourning and humiliation, that so few have believed our report, and that the gospel has in so few instances become the power of God unto salvation, we would yet be grateful that God has not left us without some evidence of his gracious presence and of his designs of mercy to the heathen around us. The dispensations of Providence in removing three of our number from their labours, though afflictive, yet we know are in no respect contrary to the promises contained in his word. God has forgotten none of the glorious things he has spoken concerning Zion. He is not unmindful of the promises he has made concerning the future glory of his church, nor is he slack, as unbelief would often suggest, in fulfilling these promises. But in respect to the ways and means of accomplishing his purposes, he often shows us that his thoughts are not like our thoughts. Though efforts in this cause may often to human appearance prove useless, and those to whom the gospel is preached may often hear only to oppose, despise, and perish, yet these things should not discourage us. The duty of Christians to extend the knowledge of the gospel is clear, and its ultimate triumph over every opposing obstacle is certain.

And while we would express our gratitude to our patrons and friends for the aid they have afforded us by their prayers and contributions, and for the sympathy they have shown us in our afflictions, we trust they will continue to remember us in our labours, and to beseech the Lord to grant the gracious influence of his Holy Spirit to make the means of religious instruction now in use, effectual in bringing the idolatrous people of India to the knowledge and worship of the living God, and to the enjoyment of the privileges of his children.

* Mrs. H. died two months after her arrival.

† Ahmednuggur is about 180 miles east of Bombay.

WESTERN FOREIGN MISSIONARY SOCIETY.

In our last number we noticed the origin and design of this Society, and stated "that they were nearly prepared to send forth their first missionaries, and that their Corresponding Secretary and General Agent might shortly be expected in this city (Philadelphia), to solicit contributions in aid of the funds necessary to the support of the very important and interesting undertaking in which he and his brethren had embarked." We are now able to state that our expectations have been realized.

It appears that not long since, two candidates for the gospel ministry, recently from the theological seminary at Princeton, Messrs. John B. Pinney, of the state of Georgia, and Joseph W. Barr, of the state of Ohio, offered themselves to the Society, with the expression of their desire to be sent to Africa—not to remain on the coast, but as soon as practicable to penetrate to a considerable distance into the interior, with a view to explore the country, and to select one or more missionary stations, where the health of the country and the disposition of the natives should appear to afford the prospect of a permanent and promising missionary establishment. Their offer was accepted, and the Secretary and General Agent of the Society, the Rev. Elijah P. Swift, accompanied by the young brethren mentioned above, came to this city, for the purpose of making preparation for the contemplated enterprise. It was supposed that it would, for several reasons, be desirable and proper that the missionaries should be ordained in Philadelphia. At the request of the Secretary, therefore, a special meeting of the Presbytery of Philadelphia was called, which took place on the 12th inst. The candidates were examined and received, and the evening of the same day was appointed for the solemnities of their ordination, in the Sixth Presbyterian church. It was gratifying to the young brethren, as well as to the Presbytery, that the beloved and venerated professors under whom they had studied, the Rev. Drs. Alexander and Miller, consented, at the request of the Presbytery, to take a leading part in the ordination service. In the presence of an unusually large and deeply interested audience, Dr. Alexander delivered a very powerful and impressive sermon, from Matt. xxviii. 18, 19, 20, and Dr. Miller a very solemn and affectionate charge to the ordained missionaries. The ordaining prayer, and an address to the audience were made by Dr. Green. We have witnessed many ordinations, but never one, which so deeply as this affected our feelings; and appearances seemed to indicate that in these feelings there was a general sympathy in the assembled multitude. It is expected that the missionaries will proceed to Liberia, in a vessel which is to sail from Norfolk, before the end of the present month.

In behaf of this infant mission, the first that has ever left our continent under the exclusive patronage and direction of the Presbyterian church, it is hoped and believed that the earnest and continual prayers, and the cheerful and liberal contributions of the members of our communion, will be extensively offered. Present indications seem to be favourable to this result. It has been highly gratifying to us to witness the donations, not only in money but in articles for the accommodation of the missionaries, and for presents to, and commerce with the natives, which have been made on this occasion. The Presbytery of Philadelphia has pledged itself for the support of two foreign missionaries, and the Presbytery of New Castle of one. The first Presbyterian church of New York has set a noble example, by assuming to itself the full support of one foreign missionary, and by putting into the hands of the Secretary of the Board, six hundred dollars, as the first annual payment. Other wealthy congregations of our communion might follow this example, with real benefit to themselves, as well as to the blessed missionary cause. But suppose that the one hundred and ten presbyteries of our church should, on an average, support each one foreign missionary, what a glorious host of the ambassadors of the King of Zion, might go forth to invade the empire of Satan, in the dark parts of

the earth, and to deliver his wretched subjects from present degradation, and future endless perdition, and bring them into the light, and liberty, and bliss, of the children of God. And it is no exaggeration to say, that the support of one foreign missionary by each of our presbyteries, on an average, would, in addition to all that is done at present, impose no oppressive burden on our churches —nay, we confidently believe that they would all be the better for it; be more blessed in their temporal concerns, and infinitely more in their spiritual interests. It would be a loan to the Lord, which he would most amply repay. But we must quit this subject for the present, but with the intention to return to it again and again, if our life and editorial labours are prolonged.

View of Publick Affairs.

EUROPE.

The latest European intelligence that has reached our country at the time we write, is of the 17th of Sept. ult. from London. From France we have seen no article of later date than the 12th.

Britain.—The British parliament was prorogued by the king in person on the 16th of August. He delivered a speech on the occasion, of which we find a paragraphist complaining, not without some reason, that "it will be seen to be a mere collection of words, and to convey little or no insight into the foreign policy of England, or the internal state of that country;" and he adds, "the radical papers abuse it without measure; indeed it is very apparent that the present ministry are fast losing all favour with that party." The truth seems to be, that the spirit of reform, which the existing ministry have excited, demands much more than they are willing to grant, or which probably could be granted, without producing such an overturning as would completely unsettle the nation. To this the present state of things in Britain strongly tends, and we suspect will ultimately reach. Few persons appeared in the streets when the king went in state to prorogue the parliament, and it is said "he was received by his loyal subjects in the profoundest silence. Not a cheer was given, neither did there appear any disposition to offer a mark of disapprobation." We learn from the speech, as well as from many other statements, "the continuance of disturbances in Ireland, notwithstanding the vigilance and energy displayed by the government in the measures taken to suppress them." The collection of tythes is the principal cause of the Irish discontents, and nothing can, we believe, put an end to them but the entire abolition of the whole tything system. The excesses and barbarous murders which have lately been committed are shocking to humanity. O'Connel is bent on destroying the union between Britain and Ireland, and on restoring to the latter its former *regime* as a separate kingdom; but in this, it is said, he has been forsaken by *Shiel*, and is opposed by other of his former influential friends. The king says that "he continues to receive the most friendly assurances from all foreign powers;" and notwithstanding the war in Portugal and the unsettled controversy between Holland and Belgium, he adds, "I look with confidence, through the intimate union which subsists between me and my allies, to the preservation of the general peace." The speech concludes thus—

"My Lords and Gentlemen,—I recommend to you during the recess the most careful attention to the preservation of the public peace, and to the maintenance of the authority of the law in your respective counties. I trust that the advantages enjoyed by all my subjects, under our free Constitution will be duly appreciated and cherished, that relief from any real causes of complaint, will be sought only through legitimate channels; that all irregular and illegal proceedings will be discountenanced and resisted; and that the establishment of internal tranquillity and order will prove that the measures which I have sanctioned will not be fruitless in promoting the security of the State and the contentment and welfare of my people."

The harvest in Britain has been unusually abundant, and of excellent quality. The Cholera has revisited London, with more than its former virulence, about forty deaths a day had taken place in the last week preceding the last accounts. Sir Walter Scott was still alive, but that was all. The king and his royal brother, the Duke of Sussex, had compromised a quarrel of long standing. It was reported that Lord Chancellor Brougham would soon succeed Earl Grey as prime minister—the health of the latter was declining. Electioneering for seats in the Parliament to be formed on the principle of the Reform Bill was going zealously forward throughout the country. The death of Dr. Adam Clark we have noticed in another part of our present number.

France.—Our principal article of French news for the present month is the marriage of Leopold king of Belgium to the princess Louisa, eldest daughter of Louis Philip the present king of the French. This marriage was celebrated, on the 16th of August, at Compiegne, a town which contains a royal palace or chateau, nearly in the centre of the department of the Oise. The whole royal family of France and the whole ministerial corps, with one exception, were present, and Leopold was accompanied by the principal members of his cabinet and generals of his army. For several days preceding and following the royal nuptials, fetes were celebrated, and the most brilliant displays of royal splendour and military pomp were exhibited, to the wondering and delighted multitude who witnessed the spectacle. An enormous dowry goes with the princess, and it is hoped by this marriage to consolidate the union of France and Belgium. Some however think they foresee in it the seeds of war between France and the powers who are inclined to side with Holland in its controversy with Belgium. Paris, at the last accounts, was tranquil; and there was no actual disturbance of much importance in any part of the kingdom. But there was great discontent, both in the capital and in other places, particularly on the western part of the kingdom. The legal prosecutions of printers, and the infliction on them of severe penalties, as well as the trial and punishment of individuals who had taken part in the late disturbances, produced great uneasiness and much private murmuring; so that many looked forward to the meeting of the Chambers as the period when an explosion would take place, which would shake the throne and the whole kingdom—nor, in our judgment, is this improbable. The ex-monarch, Charles the X., had received his passports from the British court, preparatory to his removal, with his whole family, from Scotland to Austria—whether this movement had not been prompted by the existing French ministry, was a matter of speculation. Polignac, and the other imprisoned ministers of the late monarch, were so closely confined as to injure their health, and the cruelty of the measure by which they were thus treated was exciting sympathy in their favour. The Duchess De Berri had joined the rest of the royal family, after her Quixotic expedition in France.

Spain.—The king of Spain is, no doubt, anxiously desirous to aid his neighbour and fellow tyrant Don Miguel, with troops and military supplies. But he dare not do it. He knows that he is watched closely by the ministers of Britain and France; and that if he does not maintain a strict neutrality, both those powers will immediately assist Don Pedro, and at once overwhelm his rival.

Portugal.—In an early part of August, the commander of Don Miguel's squadron before Lisbon ventured to sea; and on being discovered by Sartorius, the admiral of Don Pedro's naval force, was, after some manœuvering, brought to action in a night encounter. The two fleets separated, without any thing decisive, and after a second encounter, somewhat similar to the first, Miguel's fleet returned to the Tagus, one of the vessels being, it is said, in a sinking state, and the principal ship of the expedition, a ship of the line, partially dismasted. We think it was really a drawn battle, and as usually happens in such cases, both sides claim the victory. Sartorius, who is a British naval officer of great skill and courage, has been somewhat reinforced since his late encounter, and although still greatly inferior in ships and guns to the fleet of Miguel, has, it is affirmed, declared his determination, if that fleet again leaves the Tagus, to bring it to a decisive action. We certainly wish him success, but think the issue doubtful. On land, after the battle of which we last month gave an account, Don Pedro found it necessary, or prudent, to concentrate his whole force in the town of Oporto, where he has since remained, and has fortified the place extensively and strongly. His brother's hostile forces, amounting to about twenty thousand men, are cantoned in the neighbourhood, and are supposed to be preparing for an assault, which it is said is earnestly wished by Don Pedro's forces, in confidence of producing a defeat which may be followed up by ulterior operations that may decide the contest. Reinforcements to Don Pedro's army are on their way from both France and Britain, and it is thought that Don Miguel must either make the contemplated assault soon, or be compelled by the season to retreat. We have all along considered the success of this expedition as very doubtful, and so we view it still.

Italy furnishes us with no news, except that Mount Vesuvius was, at the last accounts, in a state of eruption, the issue was yet to be seen.

Holland and Belgium are still negotiating, and nothing decisive is yet effected.

Austria and Prussia, are endeavouring to force the rulers of the German States to measures calculated to prevent their subjects from cherishing liberal principles. The consequence is, great dissatisfaction throughout Germany, and the danger of open insurrection, and perhaps war.

Russia seems to be occupied in persecuting the unhappy Poles, and disposing of their conquered country.

Turkey is prosecuting a most disastrous war against the Pacha of Egypt.

ASIA.

There is a serious rebellion in the northern part of the Chinese empire, the issue of

which threatens the reigning emperor. The British are exploring the river Indus, with a view of making a settlement in the fertile country of Sinde. In Palestine, Ibrahim Pacha, the son and commander-in-chief of the armies of the Pacha of Egypt, is carrying all before him, in a war with the Turkish Sultan. He has captured Acre, and defeated the Sultan's army, with great loss, at Homs; and was, at the last accounts, marching for Aleppo, in confident expectation of taking it by storm. The whole of Palestine and the adjoining regions, seem, for the present, and probably forever, to be lost to the Sultan.

AFRICA.

While Ibrahim Pacha is prosecuting the war against the Grand Seignor in Asia, Ali Pacha, his father, is doing every thing to sustain him, by efficient measures in Egypt. This Ali is a man of great resources, and is changing the whole aspect and character of his African possessions. The last accounts from Liberia represent the American colony there as in a more prosperous state than at any former period. It seems to us that the United States will disregard both duty and interest, if this promising and important colony does not speedily receive a liberal and efficient patronage.

AMERICA.

There are so many ephemeral changes among the states in the southern part of our continent, that it scarcely seems proper, in such a publication as ours, to record them. When any thing takes place which promises a permanent result, or that is of general interest, we shall chronicle it, but smaller occurrences and changes we shall omit. We must defer till the coming month, the notice of a few events of some interest, which our space forbids us to specify at present.

United States.—Our whole country is agitated by the elections which are going forward, or being prepared for, of legislators and electors for the several states, and for the general government. We think it is much to be regretted, that all local concerns are influenced by the presidential election; but so it is, and so we fear it will continue to be. That our country is in a really perilous situation is admitted and proclaimed by both the great parties which divide our population. The issue, let us remember, is under the control and direction of the providence of God; and let his praying people implore his interposition to give that result which will be most for his glory, and the welfare, peace, prosperity, and permanent happiness of our beloved country.

We have been not a little mortified, to find that in our last number we were instrumental in giving currency to an atrocious falsehood, relative to an answer said to have been returned by the President of the United States, to a memorial of the American Board of Commissioners for Foreign Missions; and yet we consider ourselves in this matter as unfortunate only, and not criminal. We found the misrepresentation by which we were misled, published and republished, with marks of quotation, and without any denial or suspicion of forgery that we had heard of; and yet we used the precaution to say—"This is the statement we have seen extracted from the paper bearing the title of *The Protestant;* and we are unable to say whether it is correct or not. If correct, we remark" &c.—Now it appears by the report of the Prudential Committee of the A. B. C. F. Missions, at the meeting of the Board in the present month, that the memorial which they addressed to the President was *before* the decision of the Supreme Court, and not, as we were misled to state, *after* that decision. It also appears that the answer to the memorial was made in behalf of the President, by the Secretary of War, and was of an entirely different character from that which we quoted from *The Protestant*, as having been made by the President himself, using the personal pronoun *I*—"I do not wish—I cannot refrain," &c: and of course that this alleged answer of the President is an entire and deliberate forgery. We do think that the editor of the Protestant, who has been given to the publick as the first publisher of this detestable fraud, ought, for the sake of his own character, to ferret out and give to the world the author of this abominable slander—Let us not be misunderstood—we are not vindicating the course taken by President Jackson, in the matter of controversy between the Indians and the state of Georgia. To the whole of that course our humble opinion is directly and strongly opposed; but let the course pursued by the President be fairly stated; and not be aggravated by a wicked fabrication, which will ultimately injure—as every such base artifice will eventually most deeply injure—the cause which it professes to serve. Perhaps it is vain to expect that in a free country—and we rejoice and give thanks to God that ours is a free country—excesses of various kinds can be entirely prevented, when an important popular election is pending—Some *evil* is ever mixed with *the good*, in concerns which deeply interest and are much affected by human feelings and passions. Yet every good man ought to prevent as much evil as he can; and we are persuaded that every species of fraud and falsehood will ultimately rebound, and injure the party that uses it. In the existing conflict of parties, in our country, every Christian man, every friend of religion, every enlightened patriot, ought so to temper his zeal as not unnecessarily to inflame the passions of his opponents; and this he may do, in consistency with using his whole influence, and the greatest amount of influence, in favour of the cause he advocates.